

THE ROLE OF THE PASTOR'S WIFE
WITHIN THE CHURCH OF GOD OF PROPHECY IN THE UNITED STATES

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ABSTRACT

The role of the pastor's wife within the Church of God of Prophecy (COGOP) remains largely unaddressed despite more than one hundred years of women serving in this capacity. The purpose of this thesis-project was to help prepare persons who already may be or will be assuming the role of pastor's spouse within the COGOP. To quantify the issues facing pastors' spouses, a questionnaire of thirty-five questions was sent in an anonymous survey. The questions were based on ten objectives in order to find out how pastors' wives felt they were affecting and being affected by their role.

The group responses showed that participants are influencing their local churches by their involvement in teaching, administration, and event planning. The group responses also showed that participants need help in understanding their role and in preparing and training to help meet their personal, family, and congregational needs and challenges. On the basis of the responses, recommendations are made as to how best to prepare pastors' wives for their role.

CHAPTER 1

THE PROBLEM AND ITS SETTING

Introduction

This thesis is on the role of the pastor's wife within the Church of God of Prophecy (COGOP)¹ in the United States. This subject is close to my heart since my husband has been a pastor for more than thirty-three years and now serves as a presiding bishop in the COGOP (nine years). A major goal of this project is to find out how the role of the pastor's wife within the COGOP is defined and the degree that it makes an impact on the pastoral ministry. My research will be done from the perspective of COGOP pastors' wives currently serving in the United States.

Pastors' wives, no matter what denomination they are in, face similar issues.² There are specific matters that apply to pastors' wives, and that larger context will be more fully addressed in chapter 2 of this thesis.

¹ Adrian L. Varlack Sr., a church historian, writes in *Foundations: Church of God of Prophecy: Concise History, Polity, Doctrine, and Future* (Cleveland, TN: White Wing Publishing House, 2010), about the name "Church of God of Prophecy," "The phenomenal early growth of the Church of God was disrupted in 1923, when it divided over several issues that had been fermenting for some years. These issues ranged from the form of government the church should permanently adopt to serve its ever-growing constituency, to financial and resource-management matters, including how the office of General Overseer would be empowered and regarded. After some 28 years of on and off litigation over the right to use the name 'Church of God', the legal name 'Church of God of Prophecy' was assigned to the group then known as, 'The Church of God, M. A. Tomlinson General Overseer,' by decision of the Chancery Court of Cleveland, Bradley County, Tennessee, USA in 1952. This was stipulated for use in all its business affairs to distinguish it from the larger group that retained the name 'Church of God' but the Court did not prohibit the use of the Bible name within the church services. This was announced to the General Assembly the same year by M. A. Tomlinson who had succeeded his father as General Overseer in 1943." Hereafter in this writing I will use COGOP to refer to the Church of God of Prophecy.

² For perspective on the issues, see Lorna Dobson, *I'm More Than the Pastor's Wife: Supporting Your Husband's Ministry Without Losing Your Identity* (Grand Rapids, MI: Zondervan, 1995); Dorothy Harrison Pentecost, *The Pastor's Wife and the Church* (Chicago: Moody Press, 1964); and Ruthe White, *What Every Pastor's Wife Should Know* (Wheaton, IL: Tyndale House, 1986).

The Problem

The role of the pastor's wife within COGOP has existed since 1903, yet it has not been clearly defined, and this has caused many problems. In COGOP there is not a written description of what the role of the pastor's wife should entail, and therefore a pastor's wife may have no idea as to what is expected of her as she takes on this role. There are many who like to give advice and suggestions on how she should perform her role—starting with her husband, congregants, and other pastors' wives—but there is no official handbook she can rely upon. So, unwritten rules, demands, and misunderstandings begin and continue to develop.

The COGOP has many traditions, myths, and misconceptions regarding the role of the pastor's wife that cause problems. One common misconception is that all COGOP pastors' wives are called, ready, willing, and able to take on the role of a pastor's wife. Many people believe that because the husband is called to full-time service in the ministry as a pastor, there is no doubt that the wife is called also.³

Another misconception is COGOP pastors' wives are automatically appointed co-pastors along with their husbands. Problems can arise when the pastor's wife assumes the pastor's role in the spiritual direction of the church. Many times a pastor's wife is the one who makes the majority of the decisions, including the color of the carpet.

Yet another misconception is that COGOP pastors' wives have had initial training and preparation for their role. Parishioners assume that the pastor's wife has all the training necessary before taking on a church. It is a problem when pastors' wives are not properly trained or even given guidance on the role expectations. If she is taking on this responsibility for the first time it can be overwhelming. Every local church in the

³ Pentecost, *Pastor's Wife and the Church*, 21.

COGOP is different and has different expectations. It is a problem for any pastor's wife to enter a position without any training.

A myth is that COGOP pastors' wives know the expectations of their husbands and congregants. However, pastors' wives do not automatically know what is expected of them. Another myth is that all COGOP pastors' wives are perfect and have wonderful marital and family relationships. The reality is that pastors' wives are not perfect and have problems in their marriages and family relationships just like everyone else. A misunderstanding is that COGOP pastors' wives should do the jobs no one else will do. But COGOP pastors' wives are just as busy as everyone else and should not be expected to do tasks no one else will do. Such a misunderstanding can cause resentment and work overload.

Within the COGOP, it is tradition that all pastors' wives should know how to play the piano, sing, teach Sunday school, help in administrative and secretarial duties including weddings and events, be in charge of women's and children's ministries and organize fundraising events. However, the pastor's wife may not be trained to do any of these jobs and may not want to do any of these jobs.

The overarching problem is lack of clarification or explanation of the role of the pastor's wife. Lack of clear guidelines brings on these misconceptions about the life of the pastor's wife, family, and congregation. Many problems and needless years of adjustment for the pastor's wife exist because of undefined roles.

The Setting

The first pastor's wife within the COGOP was married to the first pastor of the first church that began the evolution of COGOP.

Mary Jane Taylor . . . was married to A. J. Tomlinson in 1889 at the age of twenty-one. It is written of her that she was a fine Christian lady and a "Martha" of the age.

She embraced like-faith to her devoted husband, and stood unflinchingly at his side, and sometimes in front of him to shield him from the terror of abuse, criticism and dangers. She knew how to pray, and when she would gather her little ones around her knees, while her husband was wading mud and sleet and snow for souls, the whole room would seem enshrouded with a heavenly touch. She kept the flag flying at home . . . and the home-fires burning! Their glow reached many firesides.⁴

These early pioneers devoted their lives to ministry and showed much self-sacrifice, which also exists within COGOP pastors' wives today. Much can be learned from our forefathers and foremothers in the faith to help us avoid some of the tragedies as well as teach us how to have successful and productive ministries in our present time.

Historically no one has ever recorded or written any scholarly work exclusively on the pastor's wife in COGOP. In the following pages, I will attempt to set out some of the general problems that I have seen, including some of the dimensions, complexities, and effects that come with the role of the pastor's wife in COGOP.

Personal Life

Being a COGOP pastor's wife is life changing and affects a woman's personal life. It is interesting to find out how becoming a pastor's wife in the COGOP happens. Questions I always ask are: How were you selected to become a pastor's wife in the COGOP? Did you have any say in the decision to become a pastor's wife? Were you

⁴ C. T. Davidson, *Upon This Rock* (Cleveland, TN: White Wing Publishing House and Press, 1973), 263.

interviewed and given a choice in becoming a pastor's wife or were you recruited? Did you have to meet any type of criteria or a list of considerations before agreeing to become a pastor's wife?

Some women have always dreamed and desired to become a pastor's wife. Others were surprised to find that because their husbands felt a call into the ministry and accepted a pastorate after being married, they would be recruited for a role they never auditioned for. Serving as a COGOP pastor's wife is extremely personal and affects one's personal life. There is a reason for sayings such as being a pastor's wife is like living in a glass house or in a fishbowl. Unlike any other profession a man selects, besides being the president of the United States, is there so much emphasis placed upon the wife. Everyone wants to know, who is the pastor's wife? The role is personal and not being aware of this could cause a woman to have personal problems. If a pastor's wife is timid, shy, needs privacy, and does not enjoy sharing her personal life with others, this could be a problem. If a woman is independent and wants to make her own choices and live her own life and does not want to be personally involved with her husband's ministry, being a COGOP pastor's wife could be a problem. If a woman serving as a pastor's wife is not sure of her personal identity and her spiritual calling, along with not knowing the personal problems that come with being a pastor's wife, she can become confused about her role and even her personal identity.

Personal problems that follow from being a COGOP pastor's wife can be many: stress, anger, resentment, marital problems, financial problems, family problems, loneliness, isolation, working outside her calling, and burnout are a few. These personal problems can exist in a COGOP pastor's wife while she is still trying to show a sweet

spirit toward her family and church. The COGOP pastor's wife may not know how to deal with her feelings and may not have anyone she can trust to talk to about these personal matters. She might feel her feelings are sinful and wrong or that she is imagining things and that everything will eventually get better.

All COGOP pastors' wives are at different stages when they come into the ministry with their husband. Some are willing and ready while others are uninformed and unaware. Not knowing how the role of the pastor's wife can affect one's personal life can cause serious problems.

Marriage

The COGOP pastor's wife is expected to be a role model in marriage to the entire congregation. The private life of the pastoral ministry team will show up in the public life at church for all to see. If the pastor's wife does not have love and a strong relationship with her husband and the ministry, it will eventually become a problem. The attitude of the COGOP pastor's wife toward her husband's ministry will affect the marriage.⁵ The stresses of being a pastor's wife can affect the marriage. If the pastor's wife is not in agreement with the ministry, church, or congregation, this could cause problems in the marriage.

In the COGOP many pastors' wives are very involved in the pastoral ministry as a part of a team. There is an inside joke about getting two ministers or workers for the price of one. The problem with this is that the pastor's wife not only has the church but also the family and all that is involved in running a household. Sometimes both the pastor and his wife are bi-vocational, thus causing greater problems with time, stress, family, and

⁵ Pentecost, *Pastor's Wife and the Church*, 78.

household chores, not to mention the church responsibilities. The role of the COGOP pastor's wife's role can be strenuous, especially because she may take on more than she should and can handle.

The COGOP pastor's wife may experience financial stress due to the limited salary that the pastor makes, and this can create financial problems. The COGOP has churches that are small in number and finances. From these small churches, no guaranteed salary, life or health insurance, or retirement benefits are provided. Some pastors almost have to pay to preach by being bi-vocational. The pastor's wife may have to lower her standard of living or work to help supplement the income. If they live in a parsonage, which is a benefit, there may be a lack of privacy. Financial problems added to work schedules and an overworked pastor and wife can add to marital problems.

The COGOP pastor's wife has to be wise about how her marriage, priorities, and time management. The marriage can be affected when she and her family have to take second place to the ministry. The COGOP pastor's wife needs to know that she is first and foremost in her husband's life. If there is no off time, fun time, or vacation time, the joy and fulfillment of the marriage will eventually suffer and become a problem. Scheduling too many events and being away from home is easy to do when a pastor is passionate about his ministry. By not prioritizing the marriage and family first and foremost in the schedule can cause problems in the marriage. What type of role model for marriage is being developed?

Family

When the family is going through difficulties, the Pastor's wife is deeply affected. Unfortunately a pastor's wife and family experience the same problems everybody else does; the pastor's wife experiences them in her glass house. When the pastoral family is being affected in an adverse manner by the difficulties and stresses that come while having to perform the role of the pastor's wife in church, this can become a troubling time, and this problem should be addressed.

Ministry life can take a toll upon the family due to work overload, time demands, and financial stress. With all the demands from balancing family and ministry it is easy to get priorities out of order, and this too causes family problems. Many times a pastor's wife may feel that even though her family may be experiencing a crisis, she must still uphold a strong, spiritual demeanor in church while in reality she feels devastated.

Many times a family may feel resentful for the time their mother is away from home fulfilling ministry duties. Pastors' families have to endure being involved in church services or church duties more than other congregants. This can cause frustration and even lead to the child not wanting to be involved in church when he or she leaves home. This will later reflect on the pastor's wife, as congregants may feel she has not raised the children well.

Church

The COGOP pastor's wife, pastor, and church members cannot be separated. While the pastor's wife is what she is because of her personality, background, and

spirituality, in a sense she is also what the church makes her. In many cases, the pastor's wife is made or broken by the church people.⁶

Since the role of the COGOP pastor's wife's is not defined, many assumptions, expectations, and views are held by church members and the pastor's wife toward each other. In some cases the COGOP pastor's wife is called and treated like the first lady, and in some cases she is taken for granted and ignored.

The relationship between the COGOP pastor's wife and the church congregation is equally influential, as both have an effect on each other for good or bad. If a pastor's wife is in a bad mood or has a bad attitude and feels negative, even without being aware or saying a word, it shows. In her body language and tone of voice, the congregation can feel it. This same thing can happen with church members and can go unnoticed, but if it happens to the pastor's wife it is significant, especially if it happens continually.

Attitudes and actions have a greater impact when the pastor's wife is involved, especially if she is unaware and others may be afraid to tell her to her face but may talk about her behind her back. The impact on the pastor's wife can be just as devastating when she notices others are critical, inconsiderate, and disrespectful. If there is a bad relationship between the pastor's wife and the church members, it can become unbearable for the pastor's wife, the pastor, and the congregation. It can lead to an unhappy pastor's wife or possibly a pastor leaving the church only to have the same problem elsewhere.

Objectives

As was mentioned in the introduction to this chapter, a major goal of this project is to find out how the role of the pastor's wife within COGOP is defined and the degree

⁶ Pentecost, *Pastor's Wife and the Church*, on cover, foreword.

that it has an effect on pastoral ministry. Several ancillary conceptual questions will be investigated, which include the following:

1. How do the wives of pastors within COGOP understand their role within ministry?
2. What kinds of expectations are placed on the wives of pastors within COGOP?
3. What kinds of support systems do the wives of pastors within COGOP rely on?
4. How do the wives of pastors within COGOP believe they are having an effect on pastoral ministry?
5. What are some of the benefits of being a wife of a pastor within COGOP?
6. What are some of the challenges of being a wife of a pastor within COGOP?
7. How do the wives of pastors within COGOP foster their own spiritual development?
8. How does serving in ministry with COGOP affect one's family life?
9. How does serving in ministry with COGOP affect one's personal life?
10. How satisfied are wives of pastors within COGOP with their role within ministry?
11. How prepared are wives of pastors within COGOP to take on ministerial responsibilities?
12. What can be done to better prepare wives of pastors within COGOP to be more effective in ministry?

More information about the research design will be given on chapter 4.

Summary

This study is intended to get a sense of the opportunities as well as the challenges for pastors' wives and the pastors' wives of the future. The purpose of this thesis is to bring to the forefront the other half of the pastoral ministry team, the pastor's wife, who is often overlooked and taken for granted.

By strengthening the pastor's wife and focusing on her and her needs, congregations and pastoral couples will have a stronger pastoral ministry team. The overall health of the pastoral family as well as that of the church and the community will be affected. A concern in this ministry is that the selection, training, and care of the COGOP pastor's wife be the finest that can be given.

The role of the COGOP pastor's wife is an important subject. It is obvious that there are problems that exist and must be addressed. Without having clarified roles, personal, marriage, family, and church problems can develop; these issues can then permeate the general health of the church.

A pastor's wife can easily fall into misconceptions, a traditional role, or accepting myths that could cause her undue pain and misery, and this of course affects her family and church. The problem of undefined roles and clarification of roles should be made first and foremost for the prospective pastor's wife. She should be included in the interview and given a choice in the matter. Even if she is a Christian, this alone does not qualify her to become a pastor's wife. Explaining the potential risks, expectations, and challenges should be given beforehand in written form for her to be able to refer to or reference when others try to impose duties and responsibilities that she did not sign up for. As far as I know, there are no criteria in the COGOP to be a pastor's wife other than

being married to a pastor. The demands associated with being a pastor's wife are wide and varied; some are merely misconceptions and assumptions from the pastor's wife herself, the pastor, and the congregation. Many problems could be avoided if there was involvement from the pastor's wife and preliminary information given as to her role in the COGOP.

As a former pastor's wife and now the wife of a presiding bishop, I see the need for the pastor's wife to know as much as possible from the beginning of her assuming this role and how this can affect her personally, as well as her marriage, family, and church. The opportunities as well as the difficulties should and must be discussed beforehand in a document that is made available to wives of pastors who serve or plan to serve within the COGOP. This is a matter of courtesy but also of responsibility: training, advice, resources, and guidance must be provided. In 2018 the COGOP will celebrate its 100th General Assembly. It is time we celebrate this COGOP tradition by helping the silent hero, the pastor's wife.

The outcome of this project will address the yet undefined role of the COGOP pastor's wife not by putting the COGOP pastor's wife in a box but rather by freeing her from the current ambiguity of her role and by encouraging her to define her own role. My prediction, based on experience but before having completed the research, is that this study will reveal the pastor's wife within the COGOP in the United States will have a greater impact by role clarification and through proper selection, preparation, training, education, and equipping. Such clarification and training will enable her become even more aware of the importance she has on the pastoral ministry.

In chapter 2 of this thesis-project, I will seek to find the elements necessary to help the pastor's wife deal with the challenges both general and unique to COGOP's cultural and spiritual setting in which she currently serves.

Chapter 3 will address the fact that the Bible does not speak of the involvement of the pastor's wife in any ministry. The pastor's wife has the same responsibility as any wife, which is to support and be submissive to her husband (Eph 5:22-24). However, by being married to her husband the pastor, she is part of the pastoral team and has unique gifts to support her husband in ministry as she and her husband the pastor choose.

Chapter 4 will describe the methods that were used to research this project, and chapter 5 will summarize the outcomes and findings and include recommendations that help prepare wives of pastors within COGOP for more effective ministry.

CHAPTER 2

LITERATURE REVIEW

Introduction

The purpose of this thesis-project is to bring to the forefront the other half of the pastoral ministry, that is, the pastor's wife, who is often overlooked or taken for granted. This research is to get a sense of how the role of the pastor's wife affects her personal identity, her marriage, her family, and the church. What is the role of the pastor's wife, and to what degree does her role affect the pastoral ministry? Usually there is no job description or list of official duties for the pastor's wife, and the expectations of the pastor and the church congregation are often unspoken.

In writing this thesis-project, the following books were helpful: Michael G. Aamodt, *Industrial/Organizational Psychology*;¹ Tasha Eurich, *Insight*;² Travis Greaves and Jean Greaves, *Emotional Intelligence 2.0*;³ Geri Scazzero with Peter Scazzero, *The Emotionally Healthy Woman*;⁴ Dorothy Harrison Pentecost, *The Pastor's Wife and the Church*;⁵ Lorna Dobson, *I'm More Than The Pastor's Wife*;⁶ and Carolyn Custis James, *Half The Church*.⁷

¹ Michael G. Aamodt, *Industrial/Organizational Psychology: An Applied Approach*, ed. Jon-David Hague, 6th ed. (Belmont, CA: Wadsworth Cengage Learning, 2010).

² Tasha Eurich, *Insight: Why We're Not as Self-Aware as We Think, and How Seeing Ourselves Clearly Helps Us Succeed at Work and in Life* (New York: Crown Business Publishing Group, 2017).

³ Travis Bradberry and Jean Greaves, *Emotional Intelligence 2.0* (San Diego, CA: Talent Smart, 2009).

⁴ Geri Scazzero with Peter Scazzero, *The Emotionally Healthy Woman: Eight Things You Have to Quit to Change Your Life* (Grand Rapids, MI: Zondervan, 2010).

⁵ Dorothy Harrison Pentecost, *The Pastor's Wife and the Church* (Chicago: Moody Press, 1964).

⁶ Lorna Dobson, *I'm More Than the Pastor's Wife: Supporting Your Husband's Ministry Without Losing Your Identity* (Grand Rapids, MI: Zondervan, 1995).

⁷ Carolyn Custis James, *Half the Church: Recapturing God's Global Vision for Women* (Grand Rapids, MI: Zondervan, 2010).

This research offers various ways in which to view the challenges of the role of the pastor's wife. The research not only gives a spiritual approach but also includes utilizing business and organizational skills, as well as self-improvement models and methods. This research brings new insights and solutions to the challenges and misconceptions associated with the role of the pastor's wife.

In this chapter, different views of roles will be defined and explored. Some of the authors reviewed in this article are also experienced pastors' wives. (Chapter 4 will study challenges experienced specifically by COGOP pastors' wives.) However, in this chapter I will engage with new insights from outside sources in order to better understand the problems of COGOP pastors' wives. This will include a holistic approach: emotional, intellectual, and spiritual.

The preface of *Letters to Pastors' Wives* sums up the effect of the pastor's wife on pastoral ministry:

A wife can make or break a man's ministry. Her influence is felt everywhere. It begins behind the front door as she turns a house into a haven and a home. Without her, there will almost always be something "not good" about the man. Even for Adam in the garden—a perfect man, in perfect paradise, in perfect relationship with God—there was a jarring want about him before Eve came into the picture. How could he image the triune God by himself? As pastors' wives, we are not called to fit into a certain mold but to be help meets to our husbands, help meets who enable them to serve God more effectively with us at their side than they ever could alone.⁸

Pastors' wives are not called to fit into a certain mold but to be help meets to our husbands, help meets who enable them to serve God more effectively with us at their side than they ever could alone. The pastor's wife has the supporting role in the pastoral ministry. At times, the pastor's wife enters this position without even so much as a script

⁸ Catherine J. Stewart, *Letters to Pastors' Wives: When Seminary Ends and Ministry Begins* (Phillipsburg, NJ: P&R, 2013), 9, 18.

or a crash course in her new role. Knowing that, pastors' wives must first and foremost be comfortable in their own identity as a woman, a Christian, a wife, and, if she has children, a mother, before taking on anything else.

One book that can be helpful to everyone involved in communicating with others is Steven Covey's *The 7 Habits of Highly Effective People*, in which Habit 2 is, "Begin with the End in Mind Principles of Personal Leadership." This principle is a powerful way to begin approaching life when one is married to the pastor. Beginning with the end in mind and working from there helps to keep priorities in order. Putting first things first when tackling anything as important as being a pastor's wife will keep a wife on track and centered when she have a plan.

"To begin with the end in mind means to start with a clear understanding of your destination. It means to know where you're going so that you better understand where you are now and so that the steps you take are always in the right direction."⁹ Besides being married to a pastor, a woman should know the basic duties, protocol, ground rules, and helpful tips whether she decides to take a silent or active role in the pastoral ministry. She should know that other than being a helpmeet to her husband, nothing is required. It is all about loving God, loving her family, and loving others. God designed women as a perfect creation and the women taking on the role of the pastor's wife should do so with insight, honor, and dignity. The pastor's wife will be influential in her personal life, marriage, family, and church by being fully aware of her influence and importance in the lives of others. Her time invested in this role should begin and end with the end in mind.

⁹ Steven Covey, *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change* (New York: Simon & Schuster, 1989), 98.

What Is a Role?

Thus far, the role of the pastor's wife has been referred to, but the role is not easily defined and varies from person to person and church to church. It will be useful to know what a role is, and *Industrial/Organizational Psychology* is a starting point to learn what researchers have to say about roles, role models, role descriptions, and role responsibilities. The author, Aamodt, uses the field of research psychology and ethics to analyze and evaluate profiles of many career paths.

As is true in businesses, in churches people have roles, titles, duties, and expectations. There are also systems and structures that one must have in order to be informed and know how one can fit in and be more effective. One of the goals of this research is to reduce confusion and ambiguity by defining a role, knowing how to understand a role, and the things about a role that can cause stress. Understanding a role could help eliminate stress, and therefore help a person be more impactful.

A term the book addresses is “role misunderstanding,” which is key in the happiness and fulfillment of the pastor’s wife. Role misunderstanding could be the reason for problems that have developed and part of what causes personal, family, and church stressors for pastors’ wives.

Following are some defining terms that will be useful in understanding roles. And following the defining terms are some brief examples of that particular role.

Role “is a character assigned or assumed; a socially expected behavior pattern usually determined by an individual’s status in a particular society; a function or part performed especially in a particular operation or process.”¹⁰ Roles are the positions team

¹⁰ Merriam-Webster Dictionary, accessed October 11, 2017, <https://www.merriam-webster.com/dictionary/role>.

members assume or are assigned—the part that each person plays in the organization. Roles are not who people are; they are duties and responsibilities that a wife takes on for as long as her husband is a pastor. It is important to distinguish the person from the role she is taking. Beginning with the end in mind is beneficial to the pastor's wife and others.

Many pastors' wives are not aware that they are role models to others. A *role model* is “a person whose behavior in a particular role is imitated by others.”¹¹ If a pastor's wife knows that others are modeling themselves after her and that there are assumed expectations and demands, whether or not she is able to fulfill all that is expected of her, then at least she can confront false beliefs and opinions. She can become more self-aware and be more thoughtful and insightful as to how she would like to contribute to the pastoral ministry.

A good job description, or *role description*, performs a number of important functions. It describes the skills and competencies that are needed to perform the role; it defines where the job fits within the overall company hierarchy; it is used as the basis for the employment contract; and it is a valuable performance management tool.

“The term *role profile* is a blend of a job description and a person's specification, or outline of the type of person who would fit the role. Role profiles are simple documents which demonstrate clearly the relationship between specific activities or tasks and the personal attributes required to undertake them.”¹² Pastors' wives are often stereotyped as perfect role models, and this could be a stressful expectation placed on the pastor's wife.

¹¹ Merriam-Webster Dictionary, accessed October 11, 2017, <https://www.merriam-webster.com/dictionary/role%20model>.

¹² Aamodt, *Industrial/Organizational Psychology*, 306.

Responsibilities are the specific tasks or duties that people are expected to complete as a function of their roles. They are specific activities or obligations for which people are held accountable when they assume or are assigned to a role on a project or team. The difference between role and function is that a role is a position that one gets by its virtue whereas function is the performance that it entails.

A critical issue that can impede the success of teams is a lack of clarity regarding the roles, responsibilities, and expectations of the various agencies or individuals who compose its membership. Defining and describing the role and how it is distinguished by others is one way to help with role conflict, role ambiguity, and role overload.

Aamodt argues that *role conflict* occurs when a person's work expectations and what the person thinks she should be doing do not match with the work she has to do. Role conflict can also occur when a person has "competing or conflicting roles."¹³ A pastor's wife can easily have role conflict when what she expects from her position is different from what others expect of her and may even be incompatible with what she is required to do.¹⁴

Role ambiguity occurs when an individual's job duties and performance expectations are not clearly defined. Research has found that stress of role ambiguity can cause a person to become depressed and lead to dissatisfaction.¹⁵ Role ambiguity could affect some pastors' wives, and they may be taking on duties, power, and authority without clearly knowing just what are their responsibilities, limits, and boundaries.

Aamodt writes,

¹³ Aamodt, *Industrial/Organizational Psychology*, 562.

¹⁴ Aamodt, *Industrial/Organizational Psychology*, 562.

¹⁵ Aamodt, *Industrial/Organizational Psychology*, 562.

Role overload develops when individuals feel they lack the skills or workplace resources to complete a task or perceive that the task cannot be done in the required amount of time. Not surprisingly, role overload is highly related with stress. . . Role overload can cause anxiety, depression, and anger . . . , especially when employees have little control over their jobs¹⁶

Role overload in a pastor's wife is a common complaint when she feels she has to do it all and has no say in the matter.

"The key to minimizing the stress that comes from role conflict, ambiguity, and overload is to get clarification. It is wise to discuss the particulars of the job description before one decides to undertake this role."¹⁷ It is beneficial if the pastor/husband, the organization, or both would clarify the role. Role clarification should reduce any misunderstandings about the role of a person in the organization.¹⁸ Not only the demands of the local church congregation but also the organizational politics and decisions that are made and required from the pastoral family can cause stress for a pastor's wife.

Organizational stressors are organizational characteristics that are likely to cause stress. The characteristics include such factors as person-organization fit, organization rules and policies, supervisory relationships, and organizational change. Person/organization fit refers to how well such factors as one's skills, knowledge, abilities, expectations, personality, values, and attitudes match those of the organization. Other stress factors are organizational politics, lack of fit, lack of support, satisfaction, commitment, change, or relations with others.¹⁹

Aamodt gives "a learning by modeling others" section that is also called social learning, and he adds that modeling is a vital method of learning for training in

¹⁶ Aamodt, *Industrial/Organizational Psychology*, 562.

¹⁷ Aamodt, *Industrial/Organizational Psychology*, 564.

¹⁸ Aamodt, *Industrial/Organizational Psychology*, 562.

¹⁹ Aamodt, *Industrial/Organizational Psychology*, 564.

organizations. As people learn by watching how others perform, or model, a behavior, pastors' wives are considered role models for the congregation. This can be a way of training people by modeling the basic roles of marriage, family, and Christianity. This is an example of how a pastor's wife can influence others by simply being a good Christian, having a good marriage, raising her family in a Christian home, and loving people.

Aamodt also discusses the characteristics of the model, characteristics of the observer, learning through job rotation, learning through coaching, and mentoring. These are all good things for a pastor's wife to be aware of as she decides how she wants to share in the responsibilities and training of others if she so desires.

In *I'm More Than the Pastor's Wife*, Lorna Dobson states: "I have read nearly every possible word combination for identifying ministry people. It is difficult to address issues related to 'us' without using the terms that are sometimes offensive to women who desire a separate identity. But since using a term such as pastor's wife is the only way to identify the subject of this book, I acknowledge that it is a 'title' for a part of one's life that is not a career, a position, and for some, not even a calling or perceived role. Being a pastor's wife is not a job."²⁰ Also regarding the role of the pastor's wife she says, "We have our own set of expectations about our role as wives of ministers. We have another perceived set of what we think the congregation has of us, a set from our husband, and one from the board [as well as] . . . what our mentors said to us in preparation for life in the ministry, or what was not said."²¹

²⁰ Dobson, *I'm More Than the Pastor's Wife*, 14.

²¹ Dobson, *I'm More Than the Pastor's Wife*, back cover of book.

Personal Life: The Pastor’s Wife Being Self-Aware of Her Identity

In chapter 1, four aspects about a pastor’s wife were discussed: personal life, marriage, family, and the church. In the rest of this chapter, personal life, emotional health, and the church will be examined.

First and foremost a pastor’s wife is a woman, and being in touch with her entity and identity (including her body, mind, and spirit) will help her be prepared to make a positive impact on the pastoral ministry. Tasha Eurich, an organizational psychologist, writes,

I’ve uncovered three general categories of alarm clock events. The first is new roles or rules. When asked to play a new role at work or in life, or play by a new set of rules, it stretches our comfort zone and demands more from us, and therefore can supercharge our self-knowledge. At work, for example, this can be things like job changes, promotions, reassignments, new responsibilities, or joining a new group or organization. In particular, our first leadership experiences are especially ripe opportunities for insight—in fact, when the American Management Association surveyed 700-plus CEOs, they say these early formative experiences as the most impactful learning events of their careers.²²

Eurich “has found one self-evident truth has always been that people who have a clear understanding of themselves enjoy more successful careers and better lives; they’ve developed an intuitive understanding of what matters to them, what they want to accomplish, how they behave, and how others see them.”²³ In more than a year of studying and researching real-world self-awareness, the Insight research team arrived at the following definition: “Self-awareness is the will and the skill to understand yourself and how others see you.”²⁴ People with self-awareness understood that their values, passions, aspirations, fit, patterns, reactions and impact. Henry David Thoreau once said,

²² Eurich, *Insight*, 44-45.

²³ Eurich, *Insight*, 23.

²⁴ Eurich, *Insight*, 24.

“Do what you love. Know your bone; gnaw at it, bury it, unearth it, and gnaw at it still.”²⁵

Being unaware of thoughts, feelings, and behaviors, especially under stress, unmasks serious weaknesses and an inability to control one’s emotions. Eurich also brings in the point of seeing ourselves from the inside out to outside in: the importance of external self-awareness. Eurich identifies seven pillars that are critical to gain both internal and external perspective. The seven pillars of insight are “*Values*: The principles that guide us” (26); “*Passions*: What we love to do” (27); “*Aspirations*: What we want to experience and achieve” (30); “*Fit*: The environment we require to be happy and engaged” (31); “*Patterns*: Our consistent ways of thinking, feeling and behaving: (32); “*Reactions*: The thoughts, feelings and behaviors that reveal our capabilities” (35); and “*Impact*: The effect we have on others” (37).²⁶

In addition to self-awareness, emotional intelligence can enhance one’s life. As Travis Bradberry and Jean Greaves write,

Emotional intelligence [EQ] is your ability to recognize and understand the emotions in yourself and others, and your ability to use this awareness to manage your behavior and relationships. Emotional intelligence is the “something” in each of us that is a bit intangible. It affects how we manage behavior, navigate social complexities, and make personal decisions that achieve positive results. Emotional intelligence taps into a fundamental element of human behavior that is distinct from your intellect. There is no known connection between IQ and EQ; you simply can’t predict EQ based on how smart someone is. Cognitive intelligence, or IQ is not flexible.²⁷

Emotional intelligence has a lot to do with everything we do, including personal and professional accomplishments. It helps direct a person’s energy to the things that matter most. EQ has been compared with thirty-three other important

²⁵ Eurich, *Insight*, 27.

²⁶ Eurich, *Insight*, 283-84.

²⁷ Bradberry and Greaves, *Emotional Intelligence 2.0*, 17.

skills, and it surpassed the majority of them, including time management, decision making, and communication. According to Bradberry and Greaves, EQ is the foundation for many critical skills, as it affects most everything a person says and does each day.

The four Emotional Intelligence skills pair up under two primary competencies: personal competence and social competence. Personal competence is made up of your self-awareness and self-management which focus more on you individually than on your interactions with people. Personal competence is your ability to stay aware of your emotions and manage your behavior and tendencies. Social competence is made up of your social awareness and relationship management skill; social competence is your ability to understand other people's moods, behavior and motives in order to improve the quality of your relationships.²⁸

This knowledge could be helpful to pastors' wives as they deal with their own emotional issues, as well as those of others, on a regular basis.²⁹

Geri Scazzerro and Peter Scazzerro reflect interpretations similar to those of Eurich and Bradberry and Greaves, but they also ask their readers to consider the eight things "you have to quit to change your life when you can't take it anymore" and to become an emotionally healthy woman: being afraid of what others think; lying; 3. dying to the wrong things; denying anger, sadness, and fear; blaming; overfunctioning; faulty thinking; and living someone else's life.³⁰

²⁸ Bradberry and Greaves, *Emotional Intelligence 2.0*, 23-24.

²⁹ In an investigation of the relationship between emotional intelligence and health, current meta-analysis indicates that overall there are significant relationships between emotional intelligence and mental health, psychosomatic health, and physical health. See Nicola S. Schutte, John M. Malouff, Einar B. Thorsteinsson, Navjot Bhullar, Sally E. Rook, "A Meta-Analytic Investigation of the Relationship Between Emotional Intelligence and Health," *Personality and Individual Differences* 42, no. 6 (April 2007): 921-33, Science Direct, accessed August 25, 2017, <http://www.sciencedirect.com/search?qs=%E2%80%9CA+Meta-Analytic+Investigation+of+the+Relationship+Between+Emotional+Intelligence+and+Health%2C%E2%80%9D+&authors=&pub=&volume=&issue=&page=&origin=home&zone=qSearch>.

³⁰ Scazzerro with Scazzerro, *Emotionally Healthy Woman*, 8.

The Pastor's Wife and the Church

Dorothy Harrison Pentecost wrote *The Pastor's Wife and the Church* in 1964, and many things have changed since that time. However, some of the traditions, etiquette, challenges, and opportunities still remain for the current-day pastor's wife. Pentecost, an intelligent and sensitive woman, took a theological and spiritual perspective on the role of the pastor's wife, a role with which she had plenty of personal experience.

Pentecost was a dedicated and devoted pastor's wife, and the entire book is solely about the relationship between the pastor's wife and the congregation. She states, "The book was being planned just for the pastor's wife, but as it developed, I realized more and more that the wife, pastor, and the church members can't be separated." If there is separation between the pastor's wife and her calling, Pentecost states that "as long as the husband is sure of his call to full-time service, there is no doubt that the wife is called also. God never plans separately for husband and wife. In His sight, they are one! The wife must bring her will and desire into line with that of the Lord and her husband. Doing this may be the hardest adjustment of her life, but she must do it willingly, or disaster will usually result."³¹

Pentecost was asked to define terms such as the role of the minister's wife; duties of the wife; and the image of the minister's wife. Do they mean the same thing? Her reply was taken from the dictionary and the Bible. She stated that the reason for her writing the book was to bring about clearer understanding between the family in the church home and the people of the church. She added that besides the spiritual qualifications the basic requirements were

³¹ Pentecost, *Pastor's Wife and the Church*, 21.

a dedication to her place as first lady of the manse; an obvious affection and interest in all the members of the church; showing that she is backing up her husband in all his work; living peacefully with all kinds of people; cheerfully living within the family income, including the home provided; keeping confidences strictly; always using good common sense; a sense of humor; and the ability to let her husband give his time to the church work without resentment or complaint. Also adding to have a pleasing personality, being properly groomed at all times (which includes in the home too) keeping a neat church home, and refraining from any gossip and criticism. Higher education, Bible school training, social graces, ability to entertain beautifully, talents and good health. While these may sound like very high requirements, they represent, I think, what the Lord expects from us and what every worthwhile woman wants in her life.³²

This is a traditional view of the pastor's wife that still prevails in the hearts and minds of many pastors' wives trying to hold these high standards, even if they may be unattainable, and among many church members.

Dobson's approach to being a pastor's wife was keeping a balance between her supporting role as a pastor's wife and her own identity. She proposed using nothing but the Bible to be used as the "blueprint" for the pastor's wife, as this was what helped her maintain her balance. For maintaining balance, she advised the pastor's wife to know when enough is enough, not to carry excess baggage, and set boundaries.

The advice Dobson was given became the advice she gave to other pastors' wives: "Take care of yourself and accept responsibility for yourself physically, mentally and spiritually."³³ Her book offers personal experiences and examples of how important this balance is when so many other demands seem to come first. She asks, Who really comes first? and calls this Putting first things first; this is not self-absorption but helping yourself before you can help others. Unlike Pentecost, Dobson had a balance between her identity and her role as a pastor's wife.

³² Pentecost, *Pastor's Wife and the Church*, 266.

³³ Dobson, *I'm More Than the Pastor's Wife*, 81.

The Emotional Health of the Pastor's Wife

Geri Scazzero entered the ministry with her husband, Peter. At the beginning she worked tirelessly only to find that she had served others while not caring for her own needs. This led her to quit ministry. She states that her “identity had been swallowed up in putting others before myself”,³⁴ at the same time she decided to quit as she realized that excessive self-denial had led her to a joyless, guilt-ridden existence. She had become a Martha rather than a Mary and this had led to burnout. *The Emotionally Healthy Woman* emphasizes going back to spiritual formation rather than focusing on the outward duties of the ministry that tend to bring frustration rather than joy.

When Scazzero quit she had a renewed understanding of her own dignity and human limits that enabled her to place loving boundaries around herself.³⁵ Scazzero’s experience was different from Pentecost’s and Dobson’s experience. Scazzero went to the extreme in her role as a pastor’s wife, so much that she lost her identity, which led to her quitting, Dobson knew she was losing her identity and sought to find a balance, whereas Pentecost had the determination to give it all she had, yet it took a toll on her health. All these women wrote about their experiences in order to help other pastors’ wives learn from their mistakes as well as their victories. They were different women at different times but all involved in pastoral ministry. Scazzero was able to find her balance and is now a co-author with her husband and involved as a trainer in marriage and spiritual formation that teaches ministry couples to integrate emotional health and contemplative and intentional spirituality.

³⁴ Scazzero with Scazzero, *Emotionally Healthy Woman*, 20.

³⁵ Scazzero with Scazzero, *Emotionally Healthy Woman*, 20.

The Spiritual Contribution of the Pastor's Wife

Carolyn Custis James brings out the larger context, which is recapturing God's global vision for women. She states that women today are asking the hard questions and wanting a reality check. Uncertainty over a woman's identity, purpose, and calling persist. Women are bewildered over God's mysterious ways and unnerved by his silence when we need him most, and we are still looking for answers.³⁶ She reminds women that God created his daughters to be kingdom builders and that "our identity as God's image bearers casts in cement a fundamental equality, dignity, and purpose among all human beings."³⁷

Women comprise at least half of the world and usually more than half of the church, but so often Christian teaching to women either fails to move beyond a discussion of roles or assumes a particular economic situation or stage in life. James says this all but shuts out women from contributing to God's kingdom as they were designed to do. Furthermore, the plight of women in the Majority World demands a Christian response, a holistic embrace of all that God calls women and men to be in his world.

Half the Church embodies a positive, kingdom approach to the changes, challenges, and opportunities facing women throughout the world today. James calls out women and challenges them to a radical way of thinking and living. She encourages us to open our eyes to global problems, not just those of the local church. This is more than having a role as a pastor's wife, but she says men and women are called to live and lead together working for God's best in this world for God and his kingdom. The spiritual contribution of the pastor's wife, according to this book, could be much more than a role

³⁶ James, *Half the Church*, 18.

³⁷ James, *Half the Church*, 55.

but an image bearer, bearing God's image in a broken world. This book looks beyond a mere role, or limitations and boundaries of that role, to the broader global vision for women.

Conclusion

At the time of my experience in the role of pastor's wife, *The Seven Steps of Highly Effective People*, which was the top national best seller, was my go-to resource. I was working at a secular job, so it helped me in my business and professional role as well as in my role as a pastor's wife. Covey's practical, personal, professional, and spiritual approach could be applied to help anyone be more effective in all aspects and situations in life. The role of the pastor's wife is very personal, but yet it is temporal and it can be seen as an advantage or disadvantage. It can cause needless pain, misery, and unhappiness, or it can be seen as an opportunity and a great advantage and making an impact in people's lives. Following the teachings of the Bible along with the seven steps of highly effective people can help a pastor's wife to be spiritual and practical and begin with the end in mind in her role.

Eurich's *Insight* goes beyond *The Seven Steps of Highly Effective People* in giving readers advice about being Insightful and self-aware and thereby being able to improve work performance, career satisfaction, relationships, and more. Being a pastor's wife involves more than being spiritual. It is knowing how to use one's influence to help others. It is not just about surviving but thriving, being impactful and knowing what things we must change in ourselves before bringing value to others.

This chapter has sought to identify the role of the pastor's wife and the impact it has on the pastoral ministry. Within COGOP, we must clarify and define that the role of the pastor's wife, not to put her into a box but to allow her to be what God designed her to be.

CHAPTER 3

BIBLICAL AND THEOLOGICAL FOUNDATIONS

Introduction

Many pastors' wives struggle with the ambiguity of their role, responsibilities, challenges, and expectations. Pastors' wives want and need to know where to look for help, answers, and clarity in their undefined role within the local church. What does the Bible teach about the role of the pastor's wife? While Christians are familiar with the requirements of a pastors as set forth in 1 Tim 3:1-7, yet there are no certain requirements for a pastor's wife other than those concerning all Christian wives. The conclusion is that the Scriptures contain no explicit teaching about the role of the pastor's wife. "Nowhere does the Word of God intimate that she belongs to a special class of women. Everything the Scriptures teach about the identity, role and purpose of women and wives in general applies equally to the pastor's wife."¹ Therefore we must go to the Scriptures to learn about her identity, role, and purpose as a woman, a wife, and a believer. In Gen 1:26-28 she images her Creator, in Gen 2:18 she helps her husband, and in Prov 31:10-31 she serves God and her family.

The purpose of this chapter is to establish that the wife of the pastor is first a woman. She is designed to image her Creator, she is a wife who helps her husband, and she is a believer who is to love God with all her heart, soul, and mind and love her neighbor as herself (Mark 12:29-31). This should free the pastor's wife from role ambiguity, myths, misconceptions, and unrealistic expectations from others. The

¹ Leschenne Rebuli and Gary Kevin Smith, "The Role of the Pastor's Wife: What Does the Bible Teach?", accessed October 19, 2017, https://www.sats.edu.za/userfiles/RebuliSmith_PastorsWife.pdf.

Scriptures clarify for women that God does not hold pastors' wives accountable to a role; God looks into the soul, heart, and mind and seeks obedience to his Word—just as he does with all believers.

Woman: Purpose and Identity in God (Gen 1:26-28)

Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.”

So God created mankind in his own image,
in the image of God he created them;
male and female he created them.

God blessed them and said to them, “Be fruitful and increase in number, fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”²

In the quest for identity there are important questions people want answers to, such as Who am I? Why am I here? Where am I going? What is the purpose of my life? The Bible is where we must find the answer. In the book of Genesis we see the beginning of God's plan for all creation. He had order and a design for both man and woman to be his image bearers. Being created in the image of God gives every man and woman his or her purpose in life, and that is to image God.

There is no fundamental distinction between God's creation on account of gender, race, social status, or marital status. Imaging God is more than a marriage relationship or a role we fulfill; it is in resembling God by not only who we are but also in what we do in all roles and relationships. Whether a woman is married to a pastor or the president, whether she becomes a widow or never marries, she is created in God's image, and her purpose is to model her Creator in her character and in her actions. When she understands

² Unless otherwise noted, Scripture references are from the New International Version (2011).

her biblical role as a woman of God, she will be able to live her life not just as a pastor's wife but also in all the different roles and positions in her life.

Women must be encouraged to establish their true biblically based identity. A strong biblical model of images bearers is that of Naomi and Ruth. In the book of Ruth there is a good lesson to be learned about life's ups and downs, about hardships turning into victories. At the beginning of the story everything seemed to be wrong in the lives of these two women. They were both once wives, then they both lost their husbands. Naomi was no longer a mother, as she lost her two sons, and Ruth had no children. Together these two women were to embark on a new journey in their lives. Their destiny was unknown to them at the time. Naomi and Ruth loved and supported each other through their losses and struggles, and together they both experienced God opening amazing opportunities for a brighter future.

What stands out in the book of Ruth is the united determination of Naomi and Ruth to keep trying and trusting in God to find their mission and identity in God. Naomi, although she was distraught at the loss of her husband and sons, decided to go back to Bethlehem to find herself and her purpose and plan. "Naomi embodies an issue that concerns every human being—female or male. Hiding behind our marriages, families, careers, or bank accounts does not change the fact that we are naked too. What happens if I lose my props? Who am I when there's nothing left but me? God's answer for Naomi covers the rest of us as well."³ What is remarkable is that as their roles—marriage to widowhood, barrenness to childbirth, loss of a child to caregiver, and their male/female relationships—changed unexpectedly, yet they continued to trust God for their future.

³ Carolyn Custis James, *The Gospel of Ruth: Loving God Enough to Break the Rules* (Grand Rapids, MI: Zondervan, 2008), 26.

“Eve’s legacy—God’s creation blueprint for women—is key to understanding Naomi and Ruth. God created women to be His image bearers—to know Him, to become like Him, and to represent Him in their interactions with others. As theologians, Naomi and Ruth understand that the world revolves around God. Their mission to center themselves on Him—to trust Him and to advance His Kingdom.”⁴ At the end of the book of Ruth, the young Moabite widow and Naomi obtained a place in Jewish history. Ruth gained a husband, had a child, and made Naomi the great-grandmother of David, the ancestor of Jesus Christ.

Women are God’s creation made in his image and in his likeness. God’s first command was to be fruitful and multiply. We are not given all the details of our roles and assignments in life. We do have the blueprint, and that is to be image bearers. We have the handbook, and that is the Bible. We have strong, biblical models of women who were strong and determined and looked to God for their mission, to center themselves on him, to trust him, and to advance his kingdom.

Whenever questions, doubts, or fears arise in our heart or mind about identity or self-esteem, there is nothing greater than a woman knowing and understanding her true identity and purpose in life. She is made in the image and likeness of God, and she is made to love God, love others, and be fruitful and multiply. That is an incredible privilege.

The Pastor’s Wife as a Helper to Her Husband (Gen 2:18)

The Lord God said, “It is not good for the man to be alone. I will make a helper suitable for him.”

⁴ James, *Gospel of Ruth*, 28.

Knowing, understanding, and accepting the importance of one's identity and purpose are crucial to be a woman and a wife as a suitable helper to one's husband. Genesis 1 speaks of the common humanity and equal value of both man and woman. God sets the order and design of the first human pair: couple and father and mother. "Thus, 'male and female he created them' is equivalent to 'So God created man in his own image'" and to 'in the image of God he created him.' On this basis, the image of God in man (generic) is to be found in the fact that man has been created male and female (i.e., plural)."⁵ This means that the image of God must consist in a unity in plurality. According to Gen 2:24, man and woman are to become one; a union of two separate entities is entailed. It is significant that the same word is used of God in the Shema: "The Lord our God, the Lord is one. It seems that something is being affirmed here about the nature of God. He is an organism, that is, a unity in distinct parts."⁶ They both bear the image of their Maker.

Genesis 2 focuses on the creation of man and woman and the incompleteness of each without the other. The marriage covenant relationship (Gen 2:23; 5:2; Matt 19:4-6; Eph 5:31) means that when a couple become one, then they become the image of God in unity.

No indication is given of one's subordination to the other; indeed, both are told to rule the rest of creation. In the Priestly code, . . . male and female again appear to be on equal footing. Yahweh then creates the female from the male's rib to be his helper. This does not necessarily imply subordination, as if she were to be his servant. Heb. Ezer is used of persons thirty times in the Old Testament, twenty-nine times with reference to God himself.⁷

⁵ P. K. Jewett, *Man as Male and Female* (Grand Rapids, MI: Eerdmans, 1975), 33-40, 43-48.

⁶ Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker Books, 1999), 354.

⁷ P. K. Jewett, "Woman," in *The Eerdmans Bible Dictionary*, ed. A. C. Meyers (Grand Rapids, MI: Eerdmans, 1987), 1062.

Defining the specific purpose for woman is important for understanding her role as a wife. A married woman's primary purpose is to image her Creator and be a helper to her husband (an 'ezer, or a suitable helper).

Going back to the beginning of creation gives the foundation and the purpose of women as image bearers in relationship with God. Going back to Eden gives women their purpose. As wives, women are image bearers in intimate relationship with their husbands as workers together. Women are in relationship with our Creator individually and in relationship as husband and wife. Although Adam and Eve did not know it at the time, their relationship in the garden before the Fall represented the relationship of Christ and the church. The command for both Adam and Eve was to be fruitful and multiply. This command was not only for reproduction but also to enjoy their mutual relationship through intimacy and companionship. They both were commanded to share in the task to be image bearers equally. God created man and woman to share in ministry and in marriage. "The Edenic goal was to till and enjoy the earth and care for its inhabitants as God directed, with hope of heaven as its end."⁸

Biblical Models for Being a Good Wife

In Prov 1:10-12, I Tim 3:11, Tit 2:4-5, Eph 4:2-3, Eph 5:33, 1 Pet 4:8, and Mark 10:7-9, God gives instruction to wives (and husbands). Women must have their identity in Christ before fulfilling the role of pastor's wife as a suitable helper. In order to be a good pastor's wife and be a blessing, a woman must have a good, strong relationship with God. The only way for a woman to become a pastor's wife and have the role of a pastor's

⁸ Aída Besançon Spencer, *Beyond the Curse: Women Called to Ministry* (Nashville, TN: Thomas Nelson, 1985), 177.

wife role is to be married to a pastor. Some women know from the beginning that they are marrying a pastor, they want to be married to a pastor, and they love being a wife to a pastor. Some women married a man who after they were married became a pastor and love being married to their husband/pastor; others love their husband but do not necessarily enjoy the role of pastor's wife. This does not make the pastor's wife a bad person. The relationship of the pastoral couple is extremely important. Love, respect, and trust make strong marriages. A pastor's wife needs to make sure that she has her heart and identity in Jesus and not a vocation. A pastor's wife can go back to God's original design to see that the role is to be a helpmeet to the pastor/husband. This makes the job description clear to understand that by being a good helper, she is following God's design by being a blessing to her husband.

Marriage and Christian Households (Eph 5:22-33; Col 3:18-19)

and Biblical Role Models

Old Testament biblical models begin with Adam and Eve (Gen 1–5), Abraham and Sarai (Gen 12–25), Isaac and Rebecca (Gen 25–35), and Jacob, Rachel, and Leah (Gen 37–50). Each of these matriarchs married a biblical patriarch and was of equal importance in establishing God's covenant. In the New Testament, Joseph and Mary (Matt 1–2; Luke 1–2), Zechariah and Elizabeth (Luke 24:36-40) and Priscilla and Aquila (Acts 18:18-28) are mentioned.

Mary and Joseph

Mary the mother of Jesus was chosen and honored by God at a young age to fulfill an extremely beautiful role. It is difficult to even imagine what must have gone through her mind at the time the angel announced to her that she was to give birth to God's Son. She surrendered with humility and complete devotion, not even knowing the details but saying, "Behold, I am the servant of the Lord. Let it be to me according to your word" (Luke 1:38). Joseph was a carpenter who was engaged to Mary. The angel of the Lord appeared to Joseph telling him about Mary and what was about to take place. Joseph loved and trusted Mary; he believed what the angel told him, obeyed all the instructions given to him, and trusted in God. He did not question the angel or God. He remained faithful to Mary and helped her raise and protect Jesus as a baby knowing that he was the Son of God. Joseph's and Mary's relationship was based on love, trust, and obedience to one another and to God. God therefore entrusted them to raise his only begotten son Jesus. That is a strong model for a biblical marriage.

Priscilla and Aquila

Priscilla and Aquila were a notable New Testament couple among the early Christian churches. The apostle Paul referred to them as "his fellow workers in Christ Jesus (Rom 16:3). They were personal friends and co-workers who supported and even risked their own lives for the apostle Paul. They traveled with Paul as well as had a church in their own house. What stands out most is that Priscilla and Aquila were a team. They were both knowledgeable in the Scriptures and gifted in preaching, teaching, mentoring, instructing, and discipling others together (Eph 4:11-16). Acts 18:18-28 gives

an account of Priscilla and Aquila mentoring and discipling Apollos. They took notice of Apollos's great ability to deliver the word, though he knew only about the baptism of John. So, they invited him to their home, where they mentored him and taught him more thoroughly about the Scriptures and helped him advance in his ministry. After receiving their teaching, he "vigorously refuted his Jewish opponents in public debate, proving from the Scriptures that Jesus was the Messiah" (Acts 18:18).

What is a great model to follow from these couples is that ministry was about them working together and reaching out to others equally to help advance the kingdom of God. It was not about them or building their own following but rather building up the kingdom of God wherever they were. God has always had a plan for humanity, and in it he had order for both man and woman to be his image bearers. There is a need for positive role models and credibility especially in the pastoral couple, "called people know exactly who they are."⁹ They are both God's image bearers doing ministry together.

Proverbs 31:10-31

The reference for the model wife being a suitable helper, as spoken about in Gen 2:18, is described in this passage. This is the handbook that gives the description for wives, nestled perfectly within Scripture in the book of Proverbs, where wisdom is most spoken about (Prov 8:35). This is about a healthy woman emotionally, spiritually, and intellectually. This is the woman that God created in Gen 1:27. This is the model for the woman and the wife (Prov 18:22) as God's image bearer as she fulfills a variety of roles and responsibilities. The woman spoken about in Proverbs serves God, her family, and others by being all that God created her to be.

⁹ Gordon MacDonald, *Ordering Your Private World* (Nashville, TN: Thomas Nelson, 1985), 54.

The beautiful thing about this woman is that she is busy doing the important things God intended for her to do rather than trying to fulfill unrealistic expectations placed on her by others. Her character is flawless, and she focuses on her true purpose and spends her time only on those things.

Because she is a support and confidante of her husband, he can go to her and confide in her his deepest concerns and situations knowing that she has his best interest in mind and that she is on his side. She is trustworthy; her husband knows he can fully trust in her, and this makes him secure and sure of his calling. She is always looking out for him as his faithful companion. She brings in the other half of what is missing in his life or knowledge, thus making him a better man and a better person than if he was alone. She is not in competition with him because he and she know that they are a team and that they are better together. Their commitment to each other is for a lifetime.

She is an entrepreneur, whether in business or in helping others, but first and foremost in her personal life. She not only works hard but also makes wise decisions that will bring profit and gains for her family. She is never lazy; she utilizes every moment of her day doing something productive for her family as well as for others and is energized by what she does. She eagerly arises every morning to meet the challenges and opportunities of the day. Her body as well as her mind is healthy because she has a heart that is in tune with God, and she is living her life with purpose. She is sure of her every task throughout the day, and everything she does has a positive impact. She does not stay in her house all day, for she has too much to do; she has her day planned out in advance. She works and always has plenty for her household and then moves on to others around her circle of influence. Not only does she provide for her family but also she has a heart

to help the needy. She is generous and loving and kind to all. She opens her arms wide and then extends them further to help. The weather makes no difference to her; she loves and enjoys all the seasons. Whether it is cold or hot, she and her family have the right wardrobe and are nicely and appropriately dressed for all occasions. Her home is a reflection of her; every detail of every room is designed to bring comfort and joy for rest and enjoyment of the family, from the kitchen with nutritious meals to the bedroom with soft, clean, and comfortable coverings.

Her husband walks straight and tall, and he can hold his head up and shoulders back knowing that he can approach his place among the other leaders where he is respected and ready to tend to the business at hand. All the while her husband is working, she too is productive and contributing to her family financially, spiritually, and emotionally, bringing respect, honor, and dignity to the home. This gives her the ability to laugh and to enjoy her life, her family, her husband, her neighbors, and her day.

The words that come out of her mouth are few and well thought out, as she is more of a doer than a talker. She is not concerned with gossip, nor does she spend her time in needless chatter. When she is asked for advice, she makes sure it is with filled with wisdom. Her children love and honor and appreciate her. They are proud to have her as their mother and tell their friends and others about her. Her husband also sings her praises.

This woman is a role model in all that she does, not because she is beautiful and charming (that is only exterior), but her beauty is inside her heart that first and foremost fears God and obeys him. God gives her purpose, strength, and creative ideas, and everyone notices that she is a fruitful vine and a godly woman, wife, mother, and friend.

This is a description of the model woman God created all women to be. Women cannot attain to this beautiful perfect model on their own. The model starts with the relationship with God and goes back to Gen 1:27-28.

When we look at Genesis, the model of woman is not the distorted model we see today. Looking to the Bible and God as our helper and guide and maker tells women how we should live and act and function in any role in life (Prov 8:35).

“The picture of the woman given in Scripture is not one of insignificance or abject subservience. In Proverbs 31, for example, the virtuous woman is extolled. She is ever eager to promote the welfare of her family, but does not remain constantly within the confines of her home. She is engaged in trading and business affairs (vv. 18, 24).”¹⁰

The Role of the Pastor’s Wife

The Bible does not say anything specific or explicit about the nature of the work of the pastor’s wife within the church. Ecclesiology does not address the role of the pastor’s wife within the church. For more than one hundred years the role of the pastor’s wife has been misinterpreted, unresolved, and even ignored. Being married to the pastor should not imply that a woman must fulfill unrealistic expectations from her husband/pastor or the congregation. If a pastor’s wife has a calling, she should be encouraged to fulfill that calling and use her spiritual gifting within her local church. She is a Christian and a believer, just as everyone else is, and should not be expected or required to do any type of service simply because she is married to the pastor.

¹⁰ Erickson, *Christian Theology*, 564.

All pastors' wives should be aware that they are "considered prominent figures within the congregation and are often seen as role models."¹¹ This is an opportunity to see this prominent position comes with the freedom to be the image bearer God created her to be and a sacred influence as the strong woman in the book of Proverbs.

In *Life Together*, Dietrich Bonhoeffer writes about the challenges and joys of living together in Christ. It is an exploration of faith in community where "the physical presence of other Christians is a source of incomparable joy and strength to the believer."¹² As a pastor's wife, living in community or living in a glass house becomes part of her challenge as well as her opportunity to fulfill the two greatest commandments: love God and love others. Thus she can fulfill the Golden Rule and the Great Commission in her greatest sphere of influence. The book of Philippians is about the joy of ministry, though Paul wrote this book while he was in prison. The role of the pastor's wife is not permanent; there is a limited time to make an impact and be the best woman, wife, and believer one can be. "Who can find a wife of noble character? She is worth far more than rubies" (Prov 31:10). Scripture tells about the way it was in the beginning (Gen 1:27), the way it should be (Gen 2:28), and the way it is (Prov 31:10-31).

I would like to end this chapter with a poem written many years ago by Dolly Ortiz, who is the wife of a pastor and overseer (Dr. Hector Ortiz). She has been a support to the students of the Gordon-Conwell Theological Seminary/Church of God of Prophecy Consortium since its inception. She has been an encourager and has walked with us every

¹¹ Lorna Dobson, *I'm More Than the Pastor's Wife: Supporting Your Husband's Ministry Without Losing Your Identity* (Grand Rapids, MI: Zondervan, 1995), 25.

¹² Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Faith in Community* (New York: Harper and Row, 1954), 19.

step of the way. She has been a member of the Church of God of Prophecy for seventy-two years and a minister's wife for fifty-nine years.

The Role of a Minister and Wife

The role of a Minister is a noble life,
He needs the support of a faithful wife
To be ever at his side, whatever may be the rolling tide.
Life may be dark or it may be fair
Together they will make it if they don't despair
The favor of God they will surely share.
They can be built up till their heads are too high,
And they can be brought down until the ground they're nigh.
But it's balanced out by grace
So they can look themselves in the face
And hold their head up high.
They have worn clothes that people did scorn
One would think that in pieces they were torn
And in silk they have been adorned
With the look that they were never forlorn
Some people are very hard to please
If you wear short they want long sleeve.
One would think that looking good is a breeze,
But its not when there is so many to please.
Now the minister and wife are read like a book.
At everything the people do look
At their mouth opening, you can't be shook,
If you try to please everyone, your goose is cooked.
You are too quiet, unfriendly they say,
But to greet first, they certainly may,
But to try to please everyone, just doesn't pay.
That has been proven, many a day.
Now people wouldn't think of interference
But often advise you about your appearance.
And though they don't say it they expect strict adherence
To what they feel should be your appearance
If you dress nice they say your too flashy
But if you meet their friends, they want you classy
If you speak up they say you are sassy
Or ever worse, that you are brassy.
Many ask often is that dress new?
Although they know you are not well to do.
Those who accept you as you are,

Are very few
But to fit in their mold is not easy to do.
They can be showered with riches
They can be showered with food,
They can be showered with those who are often rude.
Some are abrasive with their speech
And in this way the wrong thing teach.
Jesus commanded us all to be meek,
And this virtue we must daily seek.
On us all God does look down,
And at times He must surely frown
I think in my mind He must surely say,
When they are perfect I loan for the day.
About the parsonage, I will tell you the facts.
Sometimes they are only a mission shack,
And sometimes a beautiful parsonage,
on this side of the tracks
They have live in some that were really uptown
And they lived in some that were falling down
To do this for God they are not too proud
And their willingness speaks clear and loud.
The cars that they drive would fill a long list,
Driving many of them was far from bliss.
In some, the parts dragged the ground
It can be good, bad, or even in between.
What it will be next just can't be seen,
But from God's graces they want to glean.
There life has not always been a pleasure
But even the hard times they truly treasure
They have only made them grow beyond measure.
And to serve God is such a pleasure.
God's ambassadors they are proud to be

God has permitted they will to be free.
Since God has chosen them to be sent
They wouldn't stoop to be President.¹³

¹³ Dolly Ortiz, "The Role of a Minister and Wife."

CHAPTER 4

RESEARCH METHODOLOGY AND RESULTS

Introduction

The Church of God of Prophecy (COGOP) started in 1903 and evolved into an international body of believers and a worldwide movement. Presently, the COGOP ministers in all fifty states and throughout much of Canada. “The Church of God of Prophecy has a grassroots, plain folk modernist humble beginning.”¹ The Holiness-Pentecostal tradition that spans more than one hundred years is the foundation of what this church is a part of today. Pastors’ wives live in this context and cultural setting in the COGOP. The COGOP pastor’s wife helps her husband and raises her family; in this context relationships form within the church congregation and community. Many times, pastors and the church in which a wife may serve already have historical traditional roles or models of past pastor’s wives which she is expected to follow. These vague, unspoken expectations are part of her ministry.

In order for the COGOP pastor’s wife to be able to become more insightful and influential in her relationships and experiences with her church, it is important to know more about what is already going on. It is important for the pastor’s wife to be familiar with the history of the COGOP.² The pastor’s wife is in a perfect position to make a positive impact if she is aware of her identity as an image bearer and her role as a believer.

¹ Roger Robbins, *Portraits of a Generation: Early Pentecostal Leader A.J. Tomlinson: Plainfolk Modernist* (Fayetteville: University of Arkansas Press, 2002)

² Hector Ortiz, History of the Church of God of Prophecy (PhD diss.), Regent University, 2014.

Goals and Objectives of the Study

Many women who are pastors' wives are bound by traditions and myths within the COGOP. My research seeks to address the issue of role ambiguity. In addition, I want to bring awareness that there is no set defined role for the pastor's wife. This could free her from unrealistic expectations, whether the expectations are self-imposed or gleaned from her husband or other church members. A first step involves finding out how a group of wives within the COGOP view their own role. Collecting data from them directly will help us learn more about the variety of roles they take on. Once we get a handle on the demands that are placed on the pastor's wife and learn more about the problems and concerns, it will enable me to identify strategies to resolve these issues. This study involved developing a questionnaire to find out how the role of the pastor's wife within the COGOP is defined and the degree that it is making an impact on the pastoral ministry. It is my desire that this study will increase awareness, build stronger relationships, and help pave the way for current pastors' wives and new pastors' wives in the COGOP to not only survive but also thrive. The questionnaire attempted to find answers to the following eleven objectives:

1. How do the wives of pastors within the COGOP understand their role within ministry? What kinds of expectations are placed on the wives of pastors within the COGOP?
2. What kinds of support systems do the wives of pastors within the COGOP rely on?
3. How do the wives of pastors within the COGOP believe they are having an impact on the pastoral ministry?
4. What are some of the benefits of being a wife of a pastor within the COGOP?

5. What are some of the challenges of being a wife of a pastor within the COGOP?
6. How do the wives of pastors within the COGOP foster their own spiritual development?
7. How does serving in ministry with the COGOP affect one's family life?
8. How does serving in ministry with the COGOP affect one's personal life?
9. How satisfied are wives of pastors within the COGOP with their role within ministry?
10. How prepared are wives of pastors within the COGOP to take on ministerial responsibilities?
11. What can be done to better prepare wives of pastors within the COGOP to be more effective in their ministry?

Research Methodology

A descriptive research strategy used a thirty-one-item, confidential, anonymous questionnaire that was made available to participants in an online format.

Research Participants

Only current COGOP pastors' wives were included in this study, all of whom were from Texas, Wyoming, California, Minnesota, Nebraska, Iowa, and Colorado. The number of people contacted was 217, of which 25 participated, producing a return rate of 16.4%. Of those 35 participants, only 1 was under 25 years of age; 4 were 25 to 35 years of age; 6 were 46 to 55 years of age; 10 were 56 to 70 years of age; and 1 was over 70 years of age. The ethnicities represented were Caucasian (50%), Asian (3.13%), Hispanic (25%), and African American (6.25%). The educational background of the women surveyed varied. Seven women had no formal education after high school, 21 had attended a college or university, 2 had attended a Bible college, 1 attended a technical school, and 4 had attended BTI. The degree programs completed were the following: master's degree (1); a MA/MS (2); BA/BS (6); and an associate's degree (9). Fifteen never earned a degree.

What is your age?

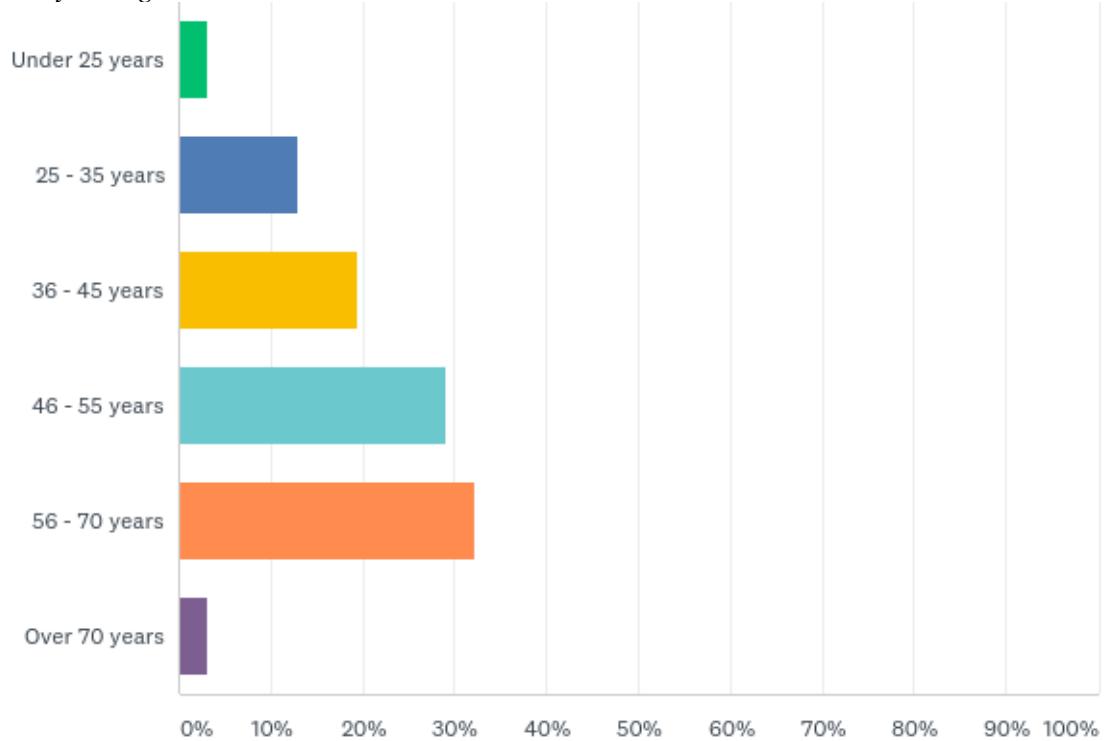


Figure 1: Age of Participant

The majority (61.29%) of COGOP pastors' wives are between the ages of 46 to 70 years. Only 1 participant was under the age of 25, and 10 were in the millennial group. Currently the pastoral ministry is not easy, and this could be a reason as to why we are not attracting more young couples to become pastors.

Do you consider yourself to be . . .

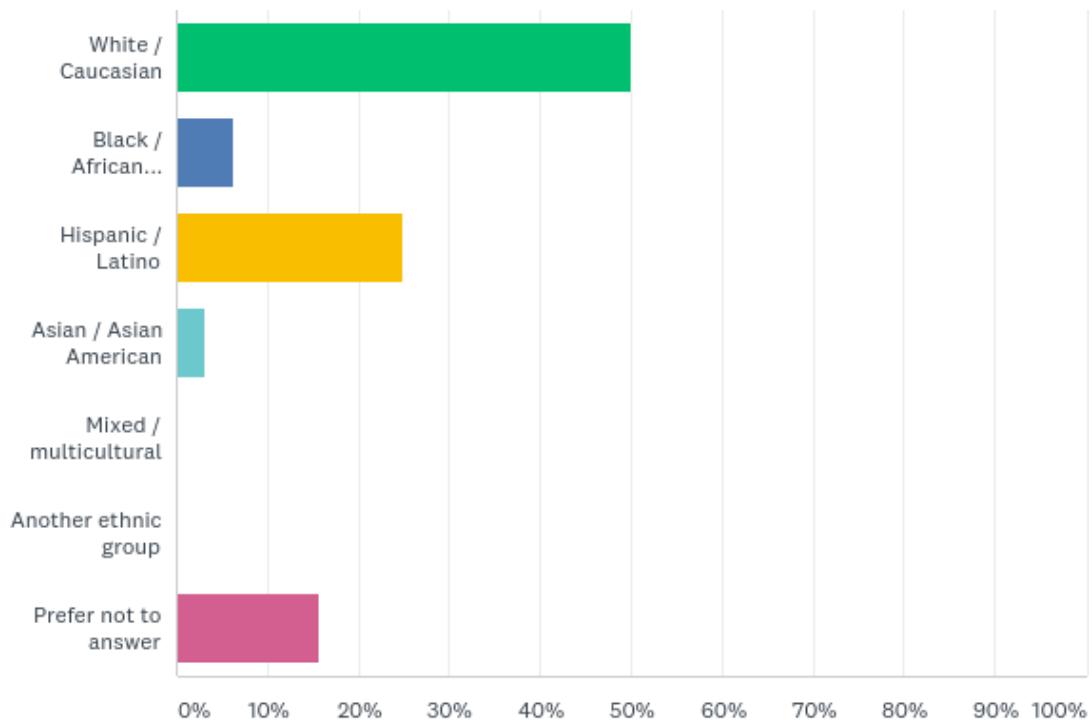


Figure 2: Ethnicity of Participant

The majority of the pastors' wives who participated were white/Caucasian (50%), although pastors' wives who received the survey were from all demographics. Five preferred not to answer the question of ethnicity.

How long have you worked in the ministry?

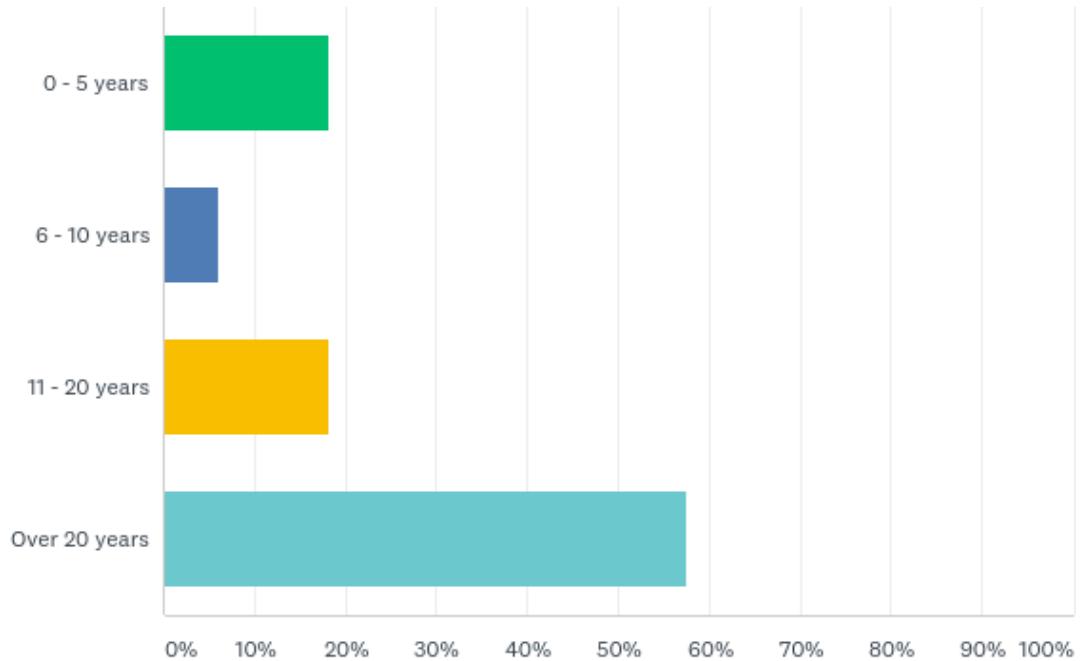


Figure 3: Ministry Tenure of Participant

Nineteen of the 33 COGOP pastors' wives have served more than 20 years, demonstrating the commitment and faithfulness of the pastors' wives in spite of the difficulties they go through.

Did you attend an educational institution after high school?

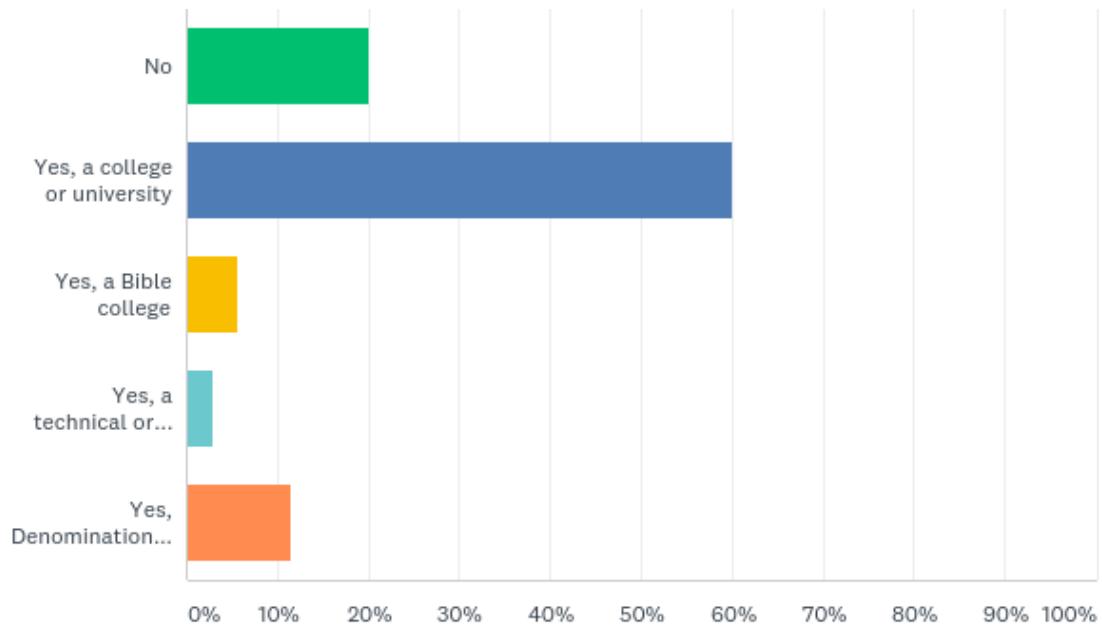


Figure 4: Continued Education of Participant

The majority of the COGOP pastors' wives continued their education after high school. Although the question did not ask when they earned their highest degree, it would be interesting to know if degrees were earned before or after they married a pastor.

What degree programs have you completed?

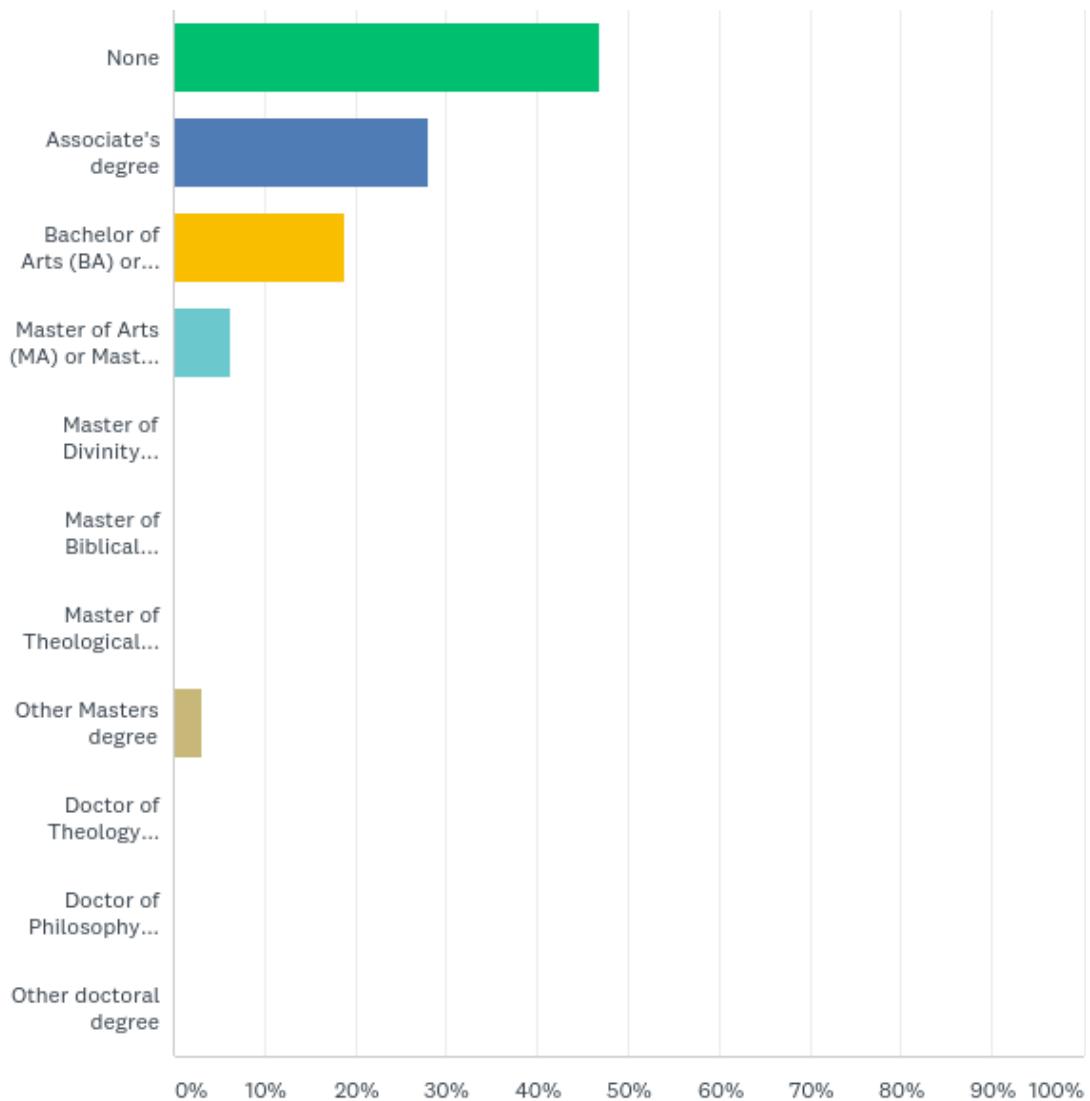


Figure 5: Educational Degree of Participant

Materials

An introductory email was sent to all potential participants that described the nature of the study (see Appendix A). A questionnaire which consisted of forty-seven items focused on the COGOP pastors' wives and what each one experienced within the

context of the church, within her family, and inside herself. It explored her perspective on the role of the pastor's wife and her involvement in ministry, how she uses her spiritual gifts, and whether or not she feels supported (see Appendix B).

Procedure

Step 1

I contacted several COGOP bishops by email in order to get permission and email addresses from pastors' wives from California, North Carolina, Wyoming, Idaho, and Texas, as well as Colorado, Iowa, Nebraska, and Minnesota (which are in the Midwest Region, which is under my husband's jurisdiction). Not all bishops cooperated, one due to not giving out email addresses of pastors because of bad past experiences. Another responded that he sent my email address to pastors to give to their wives with the information about the survey so they could connect me directly. I ended up with 217 email addresses. As I entered some of the information, I noticed some email addresses had "pastor" in the name, so I assumed it must be the pastor's address, possibly because the pastor's wife did not have an email. I wondered if they would end up reading it or not.

Step 2

I sent an email to the 217 email addresses. The letter had a short introductory message and a link to the confidential and anonymous questionnaire. I gave my email address in case respondents had questions or needed clarification or a copy of the final recommendations at the end of the study.

Step 3

I sent a follow-up email to all the addresses; because the survey was anonymous, I did not know who had participated. I knew only that 22 women had completed the survey as of September 3, 2017, so I wanted to give another opportunity to complete the survey. Several women who had participated sent an email stating they had already participated.

Step 4

I had a telephone conversation with Professor Bryan Auday, a consultant in research methodology for Gordon-Conwell Theological Seminary, and he informed me that we had a total of 35 participants and that it was a solid number. He recommended that we close the “collector” unless I was expecting more women to take the survey. I was not, so I agreed to close the “collector” and proceed to the data analysis.

Results and Discussion

1. How do the wives of pastors within the COGOP understand their role within the ministry?

What are the responsibilities you take on as a pastor's wife? Check all options that apply.

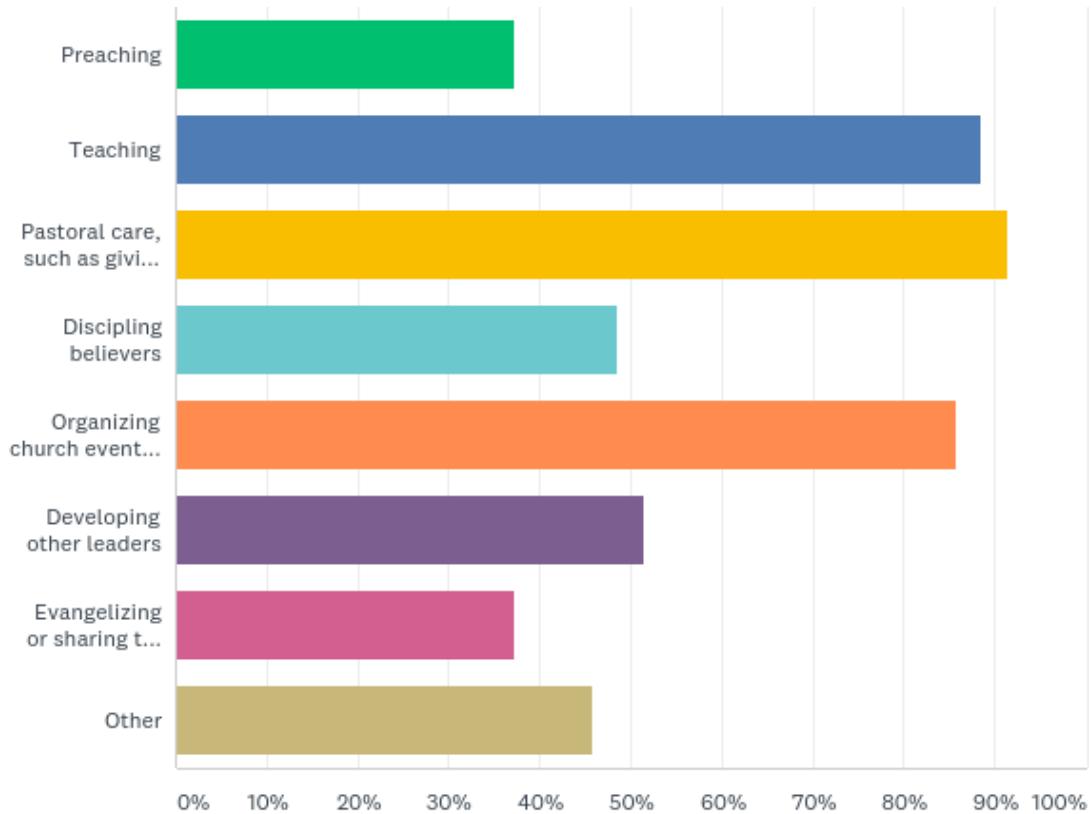


Figure 6: Ministry Responsibilities of Participant

It appears COGOP pastors' wives are involved in many areas of ministry, especially pastoral care, teaching, and organizing events. Is the pastor's wife doing these ministries because these are her spiritual gifts or because she feels they are her responsibilities?

This finding may be associated with the expectations and challenges of the pastor's wife causing her to feel she must do it all. The three areas—teaching, pastoral care and organizing events—that were most selected are what COGOP pastors' wives

understand is part of their role within ministry, but being a pastor's wife does not necessarily mean she must do any of these things. This can be very stressful if a pastor's wife is not adequately trained or even feels called to serve in these areas of ministry.

Have you identified your own spiritual gift(s)?

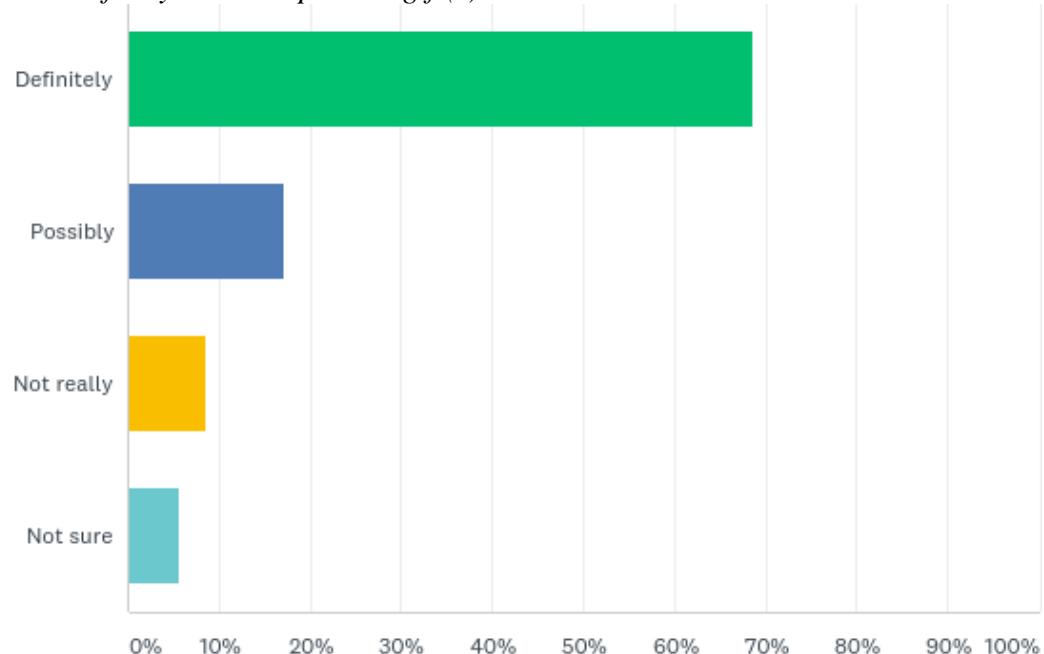


Figure 7: Acknowledgement of Spiritual Giftedness of Participant

This graph shows that many (68.57%) COGOP wives of pastors have identified their own spiritual gift. Serving God and others within one's spiritual gifting should bring great joy and satisfaction, but overall satisfaction rates were not too high, and fostering their own spiritual development was somewhat difficult. For the 32% who feel that they have not identified their gift, it could be that their gift is to be a good wife, mother, and believer.

Thinking back on when you first became a pastor's wife serving in the Church of God of Prophecy, did you know what was expected of you?

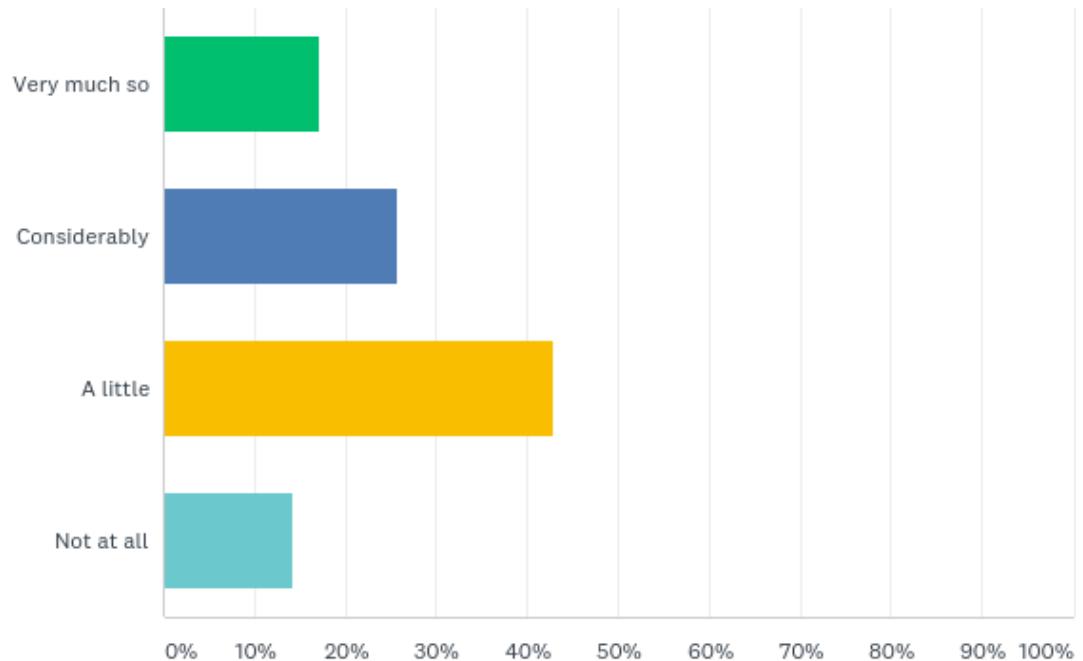


Figure 8: Expectation of Participant

More than 57% of COGOP pastors' wives either knew only a little or nothing at all about what was expected of them in their role. Expectations, especially unrealistic expectations, give frustration, ambiguity, and stress to the lives of pastors' wives. Women, by nature, are caregivers and want to please. It's time to remove these expectations from the pastor's wife. The COGOP pastors' wives who answered (considerably to very much) knew about the expectations, and they would make great mentors to other pastors' wives.

What are two top qualities or traits that make a good pastor's wife—not necessarily your qualities or traits, but those of an effective wife? (Select only your top 2 choices.)

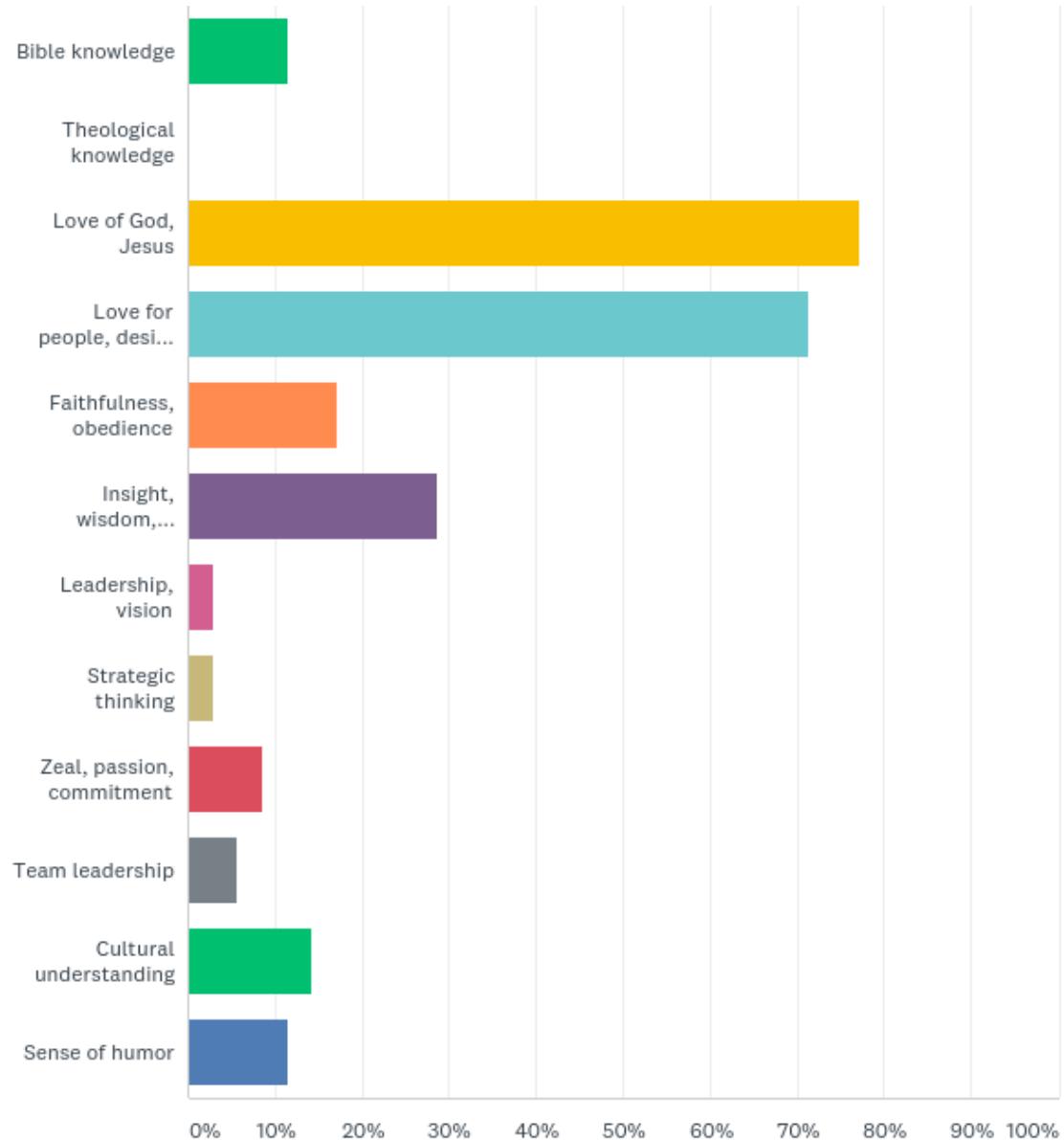


Figure 9: Recognizable Traits of Pastor's Wives by the Participant

The COGOP pastors' wives have it right: love God and love others. However, passion and commitment are among the lowest of the quality traits that were very important to being a pastor's wife serving in this role. Theological training was not mentioned by any respondents.

2. *What kinds of support systems do the wives of pastors within the COGOP rely on?*

What kinds of support systems do you rely on?

#	RESPONSES	DATE
1	I rely on God's Word to carry me through difficult circumstances. I read the Bible expecting God to speak to me through His Word. I have a few favorite Scripture passages that come to mind when I need a Word from the Lord? The writer of Psalms wrote: Your word is a lamp to my feet and a light to my path (Psalm 119:105). In other words, God's Word will protect you from stumbling while guiding you down the right path. Here are a few of my favorite verses that encourage me during difficult circumstances: 2 Corinthians 1:3-4, Psalm 40:1-3, Jeremiah 29:11, Proverbs 3:5-6, 1 Thessalonians 5:24, and Isaiah 40:28-31.	9/17/2017 12:48 AM
2	None	9/14/2017 3:03 PM
3	Have none	9/13/2017 1:02 PM
4	the bible, bishops wife	9/13/2017 10:46 AM
5	The Holy Spirit	9/12/2017 7:22 PM
6	Husband	9/11/2017 4:39 PM
7	None	9/11/2017 10:59 AM
8	A best friend.	9/10/2017 11:11 PM
9	Spouse and much prayer and studying the Bible	9/10/2017 3:18 PM
10	Family	9/4/2017 4:55 PM
11	Other pastors, family, and the Office of the Overseer	8/28/2017 5:23 PM
12	Teaching	8/26/2017 2:54 PM
13	Friendships and family	8/26/2017 11:01 AM
14	Outside of my husband I don't really have anyone close	8/25/2017 10:05 PM
15	my state overseers and friend in ministry	8/25/2017 7:11 PM
16	My pastor (husband)	8/25/2017 5:18 PM
17	The Holy Spirit	8/25/2017 12:10 PM
18	EBible	8/24/2017 8:07 PM
19	My family (husband & children) is my main support system.	8/24/2017 5:12 PM
20	family	8/24/2017 10:26 AM
21	My overseers, my mom, my husband	8/24/2017 8:20 AM
22	Husband, other pastor wives outside of church friends.	8/23/2017 9:44 PM
23	God	8/23/2017 7:43 PM
24	husband	8/23/2017 6:02 PM
25	prayer, discussions with pastors, prayer, holy ghost guidance	8/23/2017 3:34 PM
26	husband	8/23/2017 2:48 PM
27	My husband	8/23/2017 12:04 PM
28	god.members	8/23/2017 10:01 AM
29	Time spent with God, family, friends & hobbies.	8/23/2017 12:08 AM
30	Family and friends outside the church	8/22/2017 10:04 PM
31	Mentors. Wish my network could be expanded	8/22/2017 5:28 PM

Figure 10: Support Systems of the Participant

This is a long neglected, overlooked, and missed opportunity to give these wives a connection with their peers. Three out of the 31 participants said they have no type of support system, while 7 said only their spouse. God, the Holy Spirit, and the Bible were mentioned, but it is also good to have friends, mentors, and peer groups as well to talk

and share with.

Do you have a mentor who provides guidance and/or emotional support?

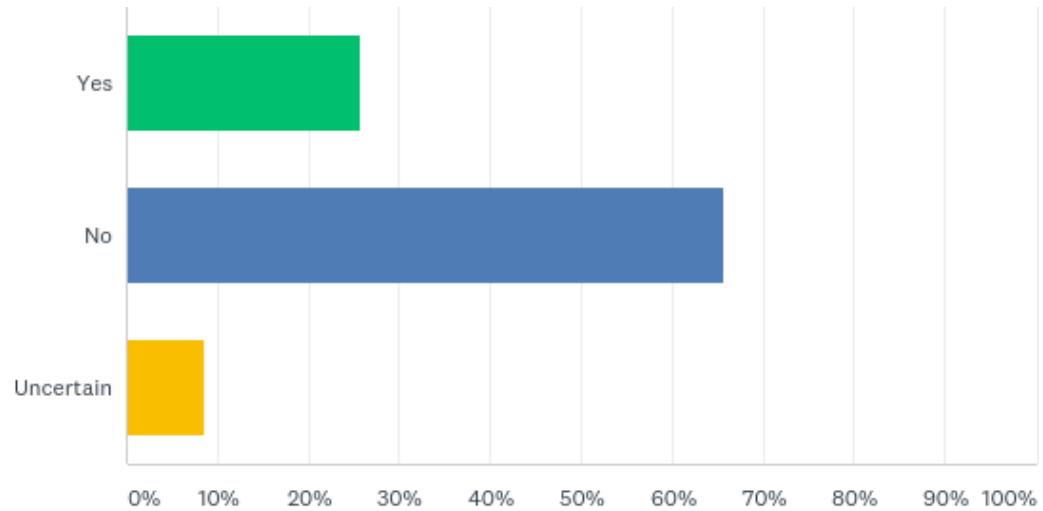


Figure 11: Mentors' Availability of the Participant

It appears that mentoring is needed for the majority of COGOP pastors' wives. This is an area that urgently needs attention—the helper needs help! Many look to the pastor's wife to be there for them and be their mentor, yet she is getting overlooked and neglected.

Do you have close friendships outside of the pastoral ministry?

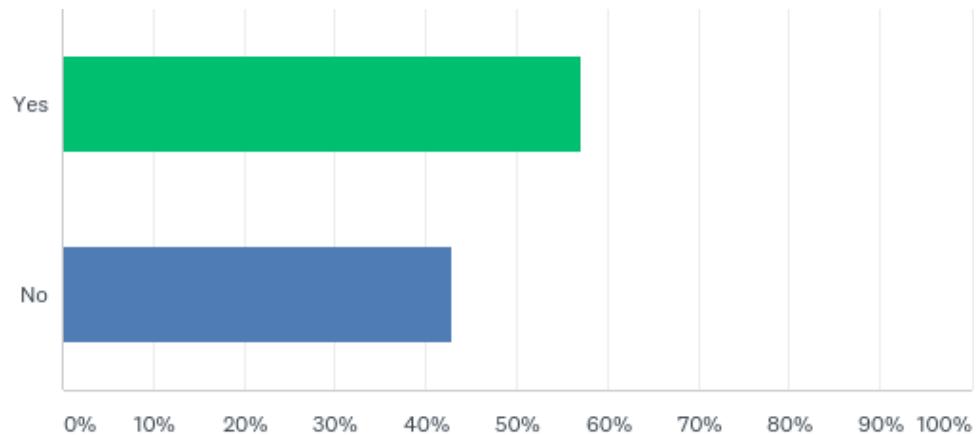


Figure 12: Friends of Participant

While the majority of pastors' wives have close friendships with others, it appears that there is still a need for many COGOP pastors' wives to form friendships outside of their local church.

3. How do the wives of pastors within the COGOP believe they are having an impact on the pastoral ministry?

What do you think would make you more effective serving in the capacity of a pastor's wife in the COGOP?

#	RESPONSES	DATE
1	To determine the effective serving in the capacity of a Pastor's wife is a highly subjective exercise. Based on the scripture in Romans 5:3 I personally think that perseverance is very essential key to help me to be more effective serving in the capacity of a Pastor's in the Church of God of Prophecy.	9/17/2017 12:48 AM
2	Better support groups	9/14/2017 3:03 PM
3	Don't know	9/13/2017 1:02 PM
4	That can be more training for pastor's wife	9/13/2017 11:11 AM
5	if we had more of a congregation	9/13/2017 10:46 AM
6	courses in counselling	9/12/2017 7:22 PM
7	There should be no expectations besides being the best wife and mother to their own family	9/11/2017 4:39 PM
8	Having more people to help in the local church	9/11/2017 10:59 AM
9	A little more support or care for pastors wives.	9/10/2017 11:11 PM
10	A Godly positive mentor.	9/10/2017 3:18 PM
11	Having some of the members take on a little more responsibility.	9/4/2017 4:55 PM
12	I really don't know how to answer this question.	8/28/2017 5:23 PM
13	Train me more in the ministry	8/26/2017 2:54 PM
14	More training in counseling	8/26/2017 11:01 AM
15	If I didn't feel like I was spread so thin across the different ministries that I am over.	8/25/2017 10:05 PM
16	not sure	8/25/2017 7:11 PM
17	Training, mentoring, emotional maturity and internship	8/25/2017 5:18 PM
18	Opportunity	8/25/2017 12:10 PM
19	The true interest of others in working in the church	8/24/2017 8:07 PM
20	Better training in the administrative and financial aspects of the church.	8/24/2017 10:26 AM
21	Having a trusted mentor and being a mentor. Having a group of friends outside the church for social outings	8/24/2017 8:20 AM
22	more one on one with God	8/23/2017 3:34 PM
23	don't know	8/23/2017 2:48 PM
24	Being more connected to other wives.	8/23/2017 12:04 PM
25	more praying	8/23/2017 10:01 AM
26	Creating & maintaining boundaries as well as quality time with my spouse.	8/23/2017 12:08 AM
27	If the pastor's were more lifted/encouraged. All they have is their wife sometimes.	8/22/2017 10:04 PM
28	Leadership training, mentor group	8/22/2017 5:28 PM

Figure 13: Determining Effectiveness of the Participant

The focus of this research is to find out how the pastor's wife believes she is affecting the pastoral ministry. The information found in these answers are what pastors' wives are saying they need in order to be more influential. These responses could help us start a much-needed discussion on what COGOP pastors' wives need to survive personally as well as to be a positive influence on others. Not knowing how to be more effective is a common, overwhelming challenge for many COGOP pastors' wives, especially the younger pastors' wives.

Training would help the COGOP pastor's wife feel more prepared and less inadequate to meet the challenges and demands of ministry. Practical and relational as well as specific ministry classes would be extremely beneficial especially early on. Help from congregants taking on more church responsibilities could lessen the work load to where the pastor's wife could feel less stress and be more effective in her role. Guidance from mentors and advisors can make a great difference in the life of the pastor's wife.

4. *What are some of the benefits of being a wife of a pastor within the COGOP?*

What are some of the greatest benefits of being a pastor's wife?

#	RESPONSES	DATE
1	I wouldn't be human if I didn't struggle sometimes, and I wouldn't be honest if I pretended there aren't challenges that come with being a Pastor's Wife. But I also wouldn't be faithful to my calling and to my God if I didn't look for and choose joy in this life each day. God hasn't asked me to do something that is fruitless, obligatory, or impossible. He has asked me to do what He asks of every believer: to deny myself, to take up my cross, and follow Him.(Matthew 16:24) With joy. And it is for my joy. He has given us all privileges and responsibilities as His children and this life as a Pastor's Wife is what that responsibility looks like specifically for me. Being in ministry is not easy. Yes, there are challenges, but what are the joys? Yes, there are sacrifices, but what are the rewards? There are many joys and rewards, and remembering them helps me adjust my perspective: Because of my role, people often trust me with intimate details, difficult struggles, and other things they don't often share. This is a responsibility, and a great blessing. It challenges me to pursue God for answers and trust Him more.	9/17/2017 12:48 AM
2	The people	9/14/2017 3:03 PM
3	TBD	9/13/2017 1:02 PM
4	Serving the lord in his kingdom.	9/13/2017 11:11 AM
5	knowing my labor is not in vain	9/12/2017 7:22 PM
6	Helping people and being the pastor's biggest supporter	9/11/2017 4:39 PM
7	Seeing the work of the Lord in people's lives.	9/10/2017 11:11 PM
8	Supporting my husband 100 percent.	9/10/2017 3:18 PM
9	Seeing others receive blessings: salvation - healing - deliverance - victory over issues they are dealing with.	9/4/2017 4:55 PM
10	Not quite certain I would called them benefits.	8/28/2017 5:23 PM
11	Help people	8/26/2017 2:54 PM
12	Been able to serve God in a greater capacity	8/26/2017 11:01 AM
13	Getting to see God move in the lives of the people God brings into his church.	8/25/2017 10:05 PM
14	Witness God's work and love in his people	8/25/2017 7:11 PM
15	Seeing changed lives, people mature and developing children	8/25/2017 5:18 PM
16	Serving where needed	8/25/2017 12:10 PM
17	Getting the opportunity to be there for people and helping people grow and mature in Christ	8/24/2017 10:26 AM
18	Seeing spiritual growth within the church family, learning of the impact the work of the ministry has on family members who do not attend our church or any church, the opportunity to see my husband blessed as he grows in his gifts, mentoring/counseling others	8/24/2017 8:20 AM
19	Being able to feel valuable in Gods kingdom when people come to you for prayer and advice.	8/23/2017 9:44 PM
20	Loving the Church Family	8/23/2017 7:43 PM
21	opportunity to be used of God	8/23/2017 3:34 PM
22	seeing people grow in the lord	8/23/2017 2:48 PM
23	Being able to support your husband an working together to build the kingdom. Being a support for women.	8/23/2017 12:04 PM
24	Benefits? Being a Pastor's wife requires a great amount of time and energy. We are always filling in where we need to but not always feeling appreciated. So the benefit for me would be that one person that tells me I'm doing a great job.	8/23/2017 12:03 PM
25	praying one for another	8/23/2017 10:01 AM
26	Seeing people grow in their relationship with God & others.	8/23/2017 12:08 AM
27	Touching people's lives, seeing transformation, building up my husbandadmini	8/22/2017 5:28 PM

Figure 14: Benefits of Being a Pastor's Wife

The COGOP pastor's wife brings a lot into the pastoral ministry by sacrificing her identity, her husband, and her family, as well as bringing her unique spiritual gifts to

minister to others. These are the ways she feels either appreciated or unappreciated from others. Serving God is the greatest benefit of being a pastor's wife; this position allows the pastor's wife to serve God by loving others, thus fulfilling the greatest two commandments.

5. What are some of the challenges of being a wife of a pastor within the COGOP?

Of all the tasks you do as a pastor's wife, which two cause you the most frustration?

(Select only two choices.)

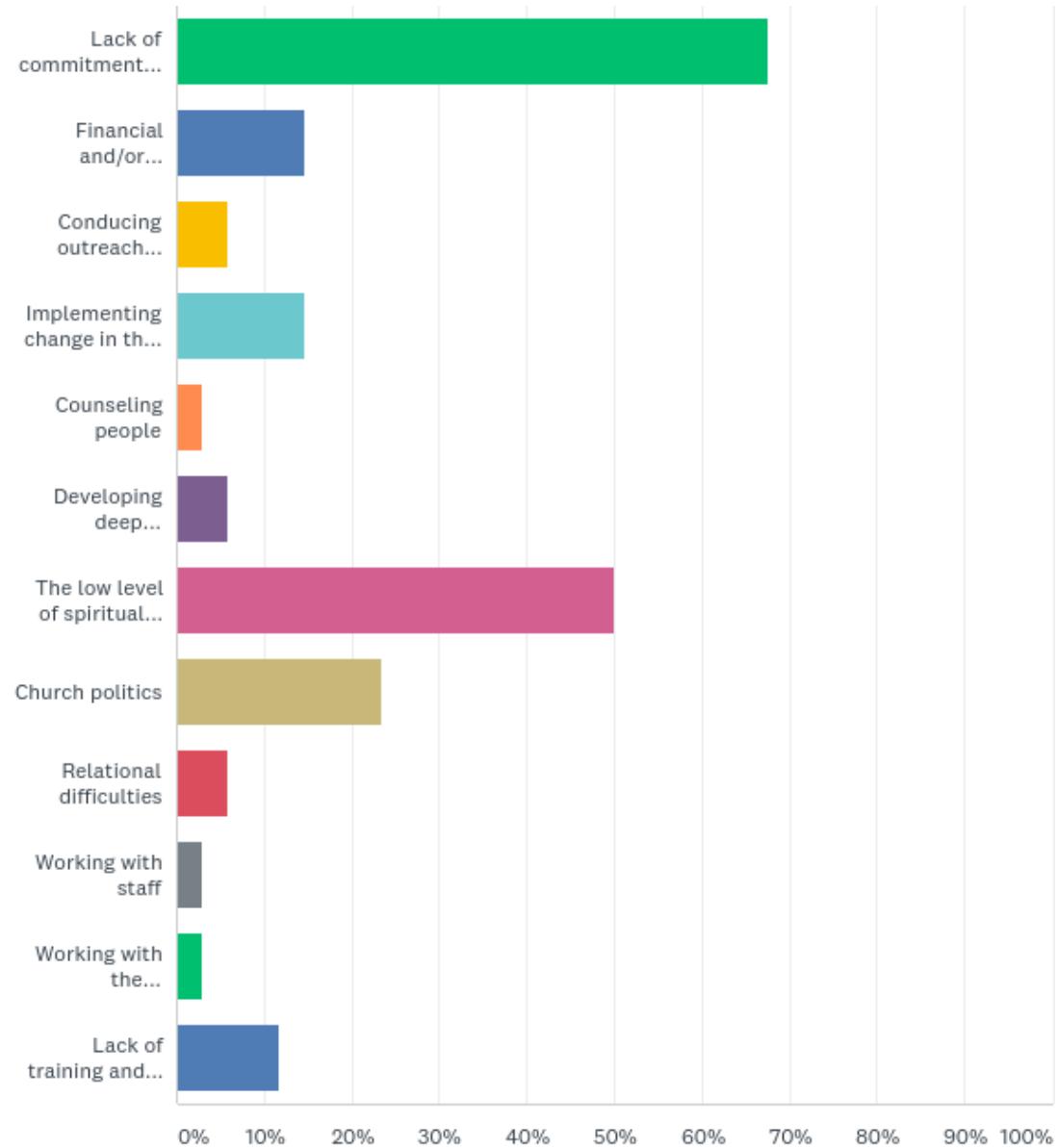


Figure 15: Tasks which Frustrate Participant

Lack of commitment is the greatest frustration for the pastor's wife. When people have no commitment, the pastor's wife many times ends up having to do the tasks no one else will commit to do. Relational tasks such as counseling and working with staff and the

denomination were a frustration to some pastors' wives.

If you could change one thing about your present role as pastor's wife, what would it be?

#	RESPONSES	DATE
1	One thing I can say of my present role as a Pastor's Wife is: I have been blessed beyond measure, my love for the church and understand the role comes with special challenges and special blessings; it is fulfilling and brings great joy to me. there is nothing I will change.	9/17/2017 12:48 AM
2	Trade in a few hats	9/14/2017 3:03 PM
3	NA	9/13/2017 1:02 PM
4	Nothing.	9/13/2017 11:11 AM
5	that i wa able to help more	9/13/2017 10:46 AM
6	not to be expected to know and do everything	9/12/2017 7:22 PM
7	Sometimes we are so busy in the pastor position that it is difficult to want to attend regional or even state activities.	9/11/2017 4:39 PM
8	Not having to cover a ministry when there is no leader	9/11/2017 10:59 AM
9	I get called to fill positions when others fall short.	9/10/2017 11:11 PM
10	Counseling program in place for pastoral family needs.	9/10/2017 3:18 PM
11	Having more qualified/willing people to assume leadership roles.	9/4/2017 4:55 PM
12	Not sure.	8/28/2017 5:23 PM
13	Nothing	8/26/2017 11:01 AM
14	How much I do. Our small church has so many new believers, they aren't ready to take on ministry roles yet.	8/25/2017 10:05 PM
15	not sure	8/25/2017 7:11 PM
16	Not be a pastor's wife :) just kidding	8/25/2017 5:18 PM
17	Not there at this time.	8/25/2017 12:10 PM
18	Renewed purpose	8/24/2017 8:07 PM
19	People's idea that I am "in charge" of everything.	8/24/2017 10:26 AM
20	Managing expectations from members on what my role includes: cleaning the church, setting up for events, visitations,	8/24/2017 8:20 AM
21	Have spiritual Children	8/23/2017 7:43 PM
22	more participation with the congregation	8/23/2017 3:34 PM
23	understanding of what i do	8/23/2017 2:48 PM
24	Needing more help within the church.	8/23/2017 12:04 PM
25	More commitment from the congregation	8/23/2017 12:03 PM
26	continue to pray more	8/23/2017 10:01 AM
27	I'd like to not feel like a single parent at times.	8/23/2017 12:08 AM
28	Heavy administrative tasks	8/22/2017 5:28 PM

Figure 16: Things the Participant Would Change About Their Role

Many strategies can help make things better for pastors' wives. It is time to hear from the COGOP pastors' wives about how they want to implement their role. This is a time to get the pastors' wives thinking and doing their role and ministry differently.

Pastors' wives answered that they needed more help, they are wearing too many hats, and they felt they must be in charge of everything. Only a few said they would not

change anything, or that they were not sure what they would change about their role.

6. *How do the wives of pastors within the COGOP foster their own spiritual development?*

What two spiritual disciplines are most essential to your own spiritual development?

(Select your top two choices.)

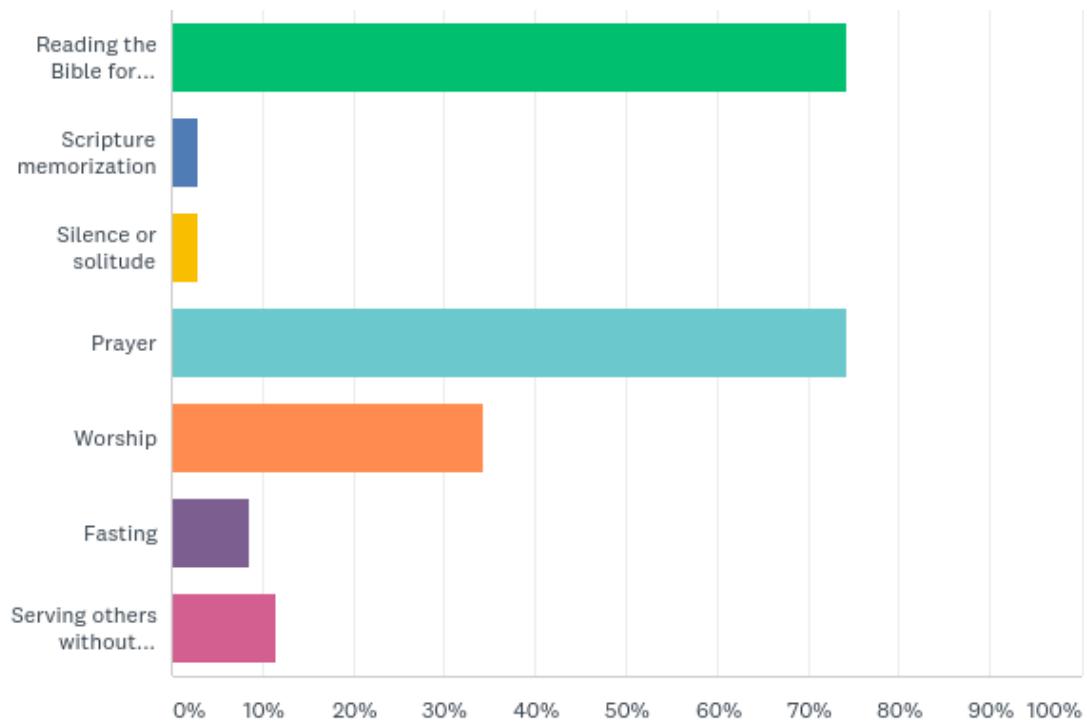


Figure 17: Most Essential Spiritual Disciplines of the Participant

The majority of the pastors' wives read the Scriptures and pray.

Think about the one spiritual discipline that is most essential to your spiritual development. How often are you able to engage in this practice?

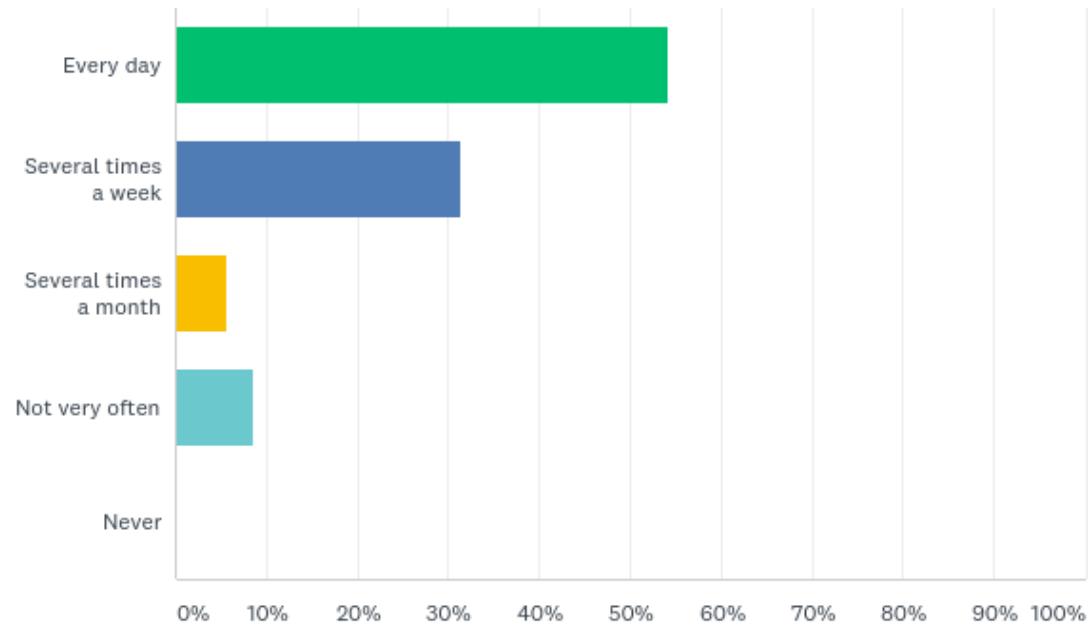


Figure 18: Ability to Engage in Spiritual Development

Spiritual development and discipline for the COGOP pastor's wife is essential and should be a priority for all pastors' wives, both for personal growth and to have a positive effect on others. A few COGOP pastors' wives could benefit from a good mentor to help them before the ministry brings on personal, marital, family, or ministerial problems.

How simple or difficult is it for you to find time in your ministry schedule to invest in your own spiritual development?

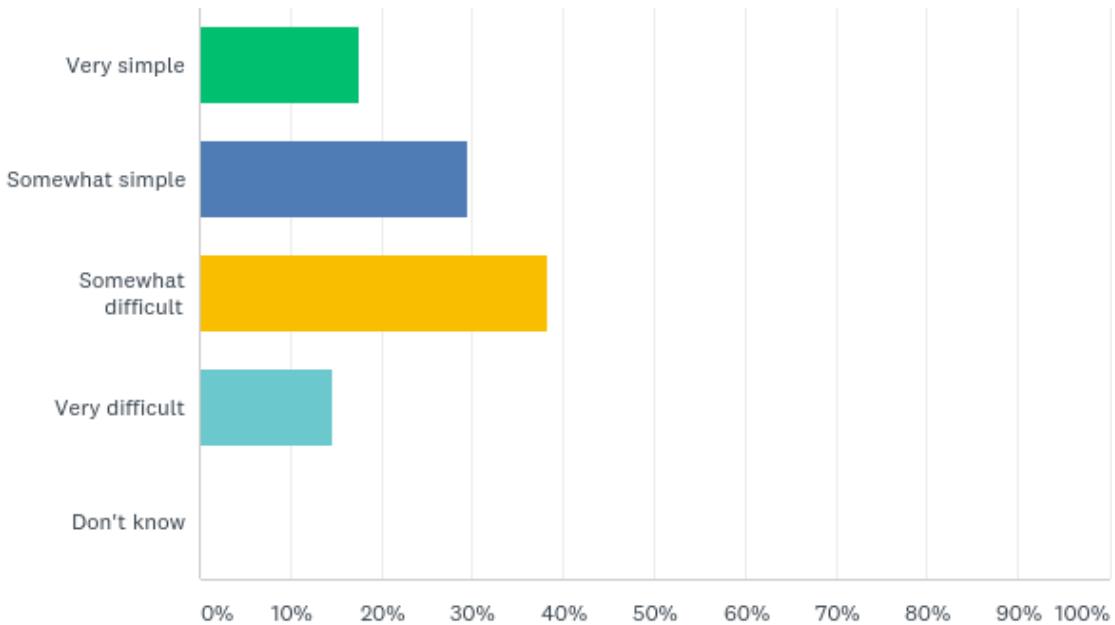


Figure 19: Difficulty Level of Finding Time to Invest in Spiritual Development

COGOP pastors' wives may be too busy fulfilling ministry tasks to develop their own spiritual disciplines. More than 50% reported it is “somewhat difficult” or “very difficult” to find time to invest in spiritual development. In a public ministry, pastors’ wives can neglect their private and personal lives while spending most of their time involved in others’ spiritual development.

How often do you receive personal spiritual support, either from a network of peers or a mentor?

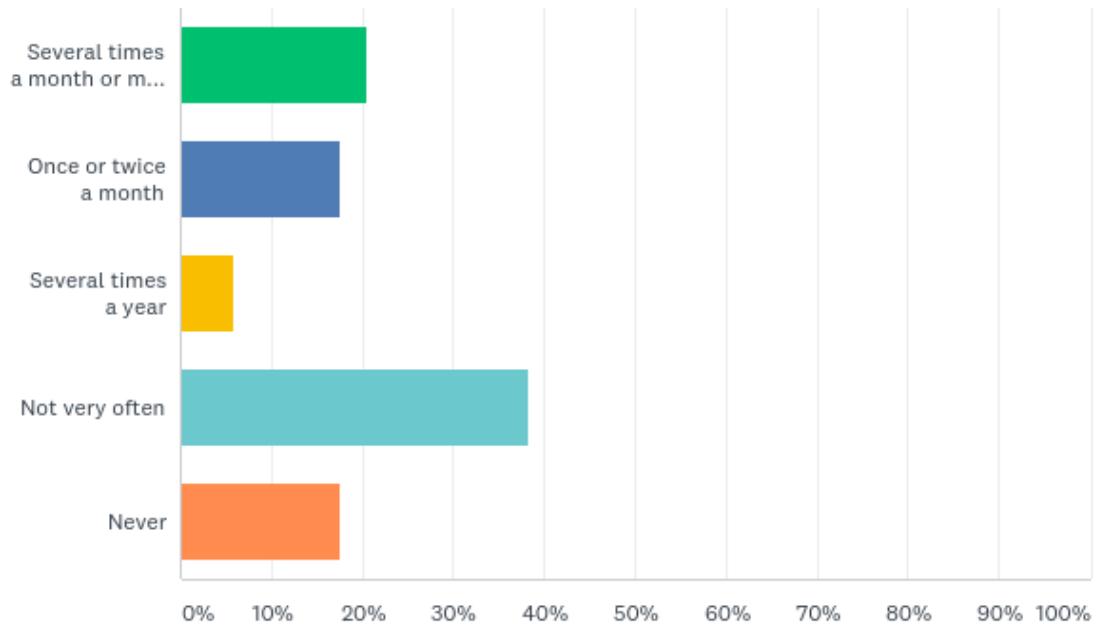


Figure 20: Amount of Time the Participant Receives Personal Spiritual Support

A mentor, friend, or other support should be necessary for the COGOP pastor's wife.

With a good support group and accountability, a pastor's wife can be encouraged to become spiritually, mentally, and emotionally healthy and balanced. This question is particularly meaningful in identifying a need. The pastor's wife is the person most looked to for mentoring, yet the majority (55.89%) of the wives said they do not receive mentoring for themselves.

7. How does serving in ministry with the COGOP affect one's family life?

Please rate how satisfied you are right now when it comes to the following:

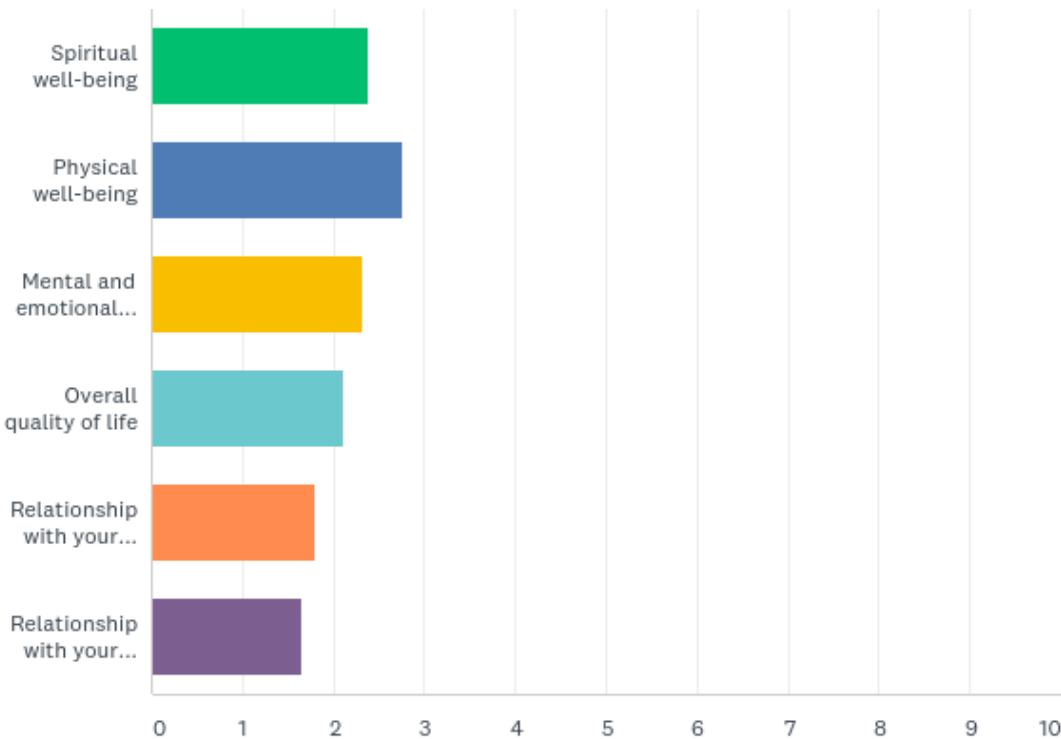


Figure 21: Satisfaction of Participant's Spiritual, and Emotional Well-Being and Relationships

The overall satisfaction responses are generally low. There is a need for the COGOP pastor's wife to be happy and satisfied in all of these critical areas in her life. It is time to take a look at the health and well-being of the pastor's wife, emotionally, spiritually, and intellectually.

Using the following scale, would you say your work at your current church has . . .

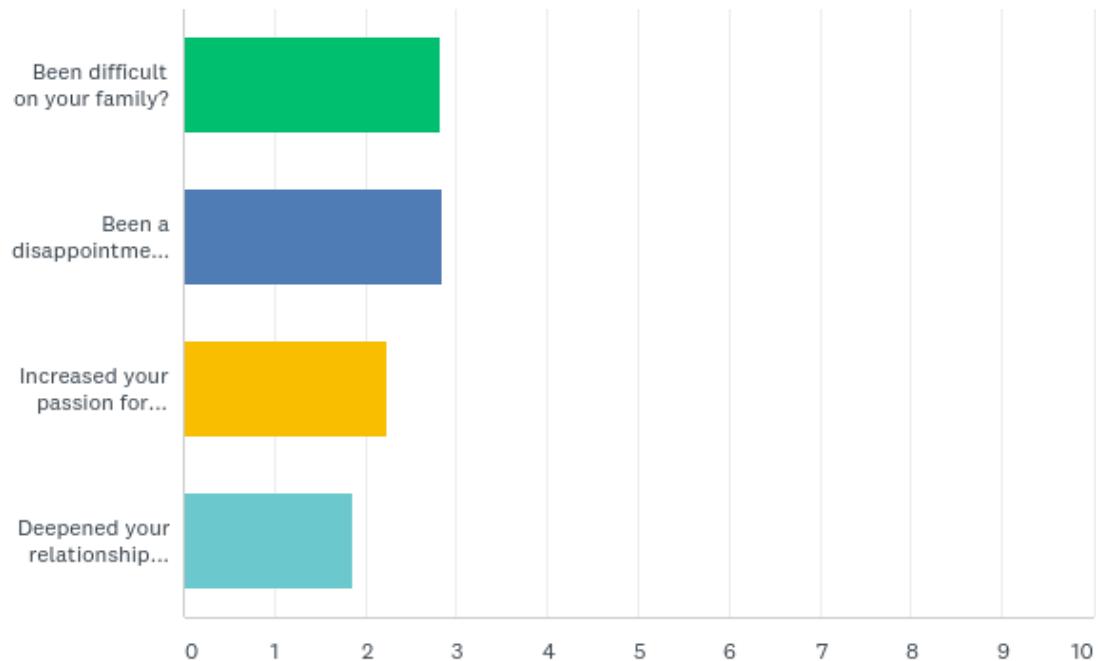


Figure 22: How Participants Feel About Their Work in the Church

This shows ministry work can be difficult on the family and even a disappointment rather than a blessing to the COGOP pastor's wife. Being a COGOP pastor's wife is something that she is and does continually and should deepen the wife's joy and satisfaction.

8. How does serving in ministry with the COGOP affect one's personal life?

The people in my congregation seem to care about me as a person.

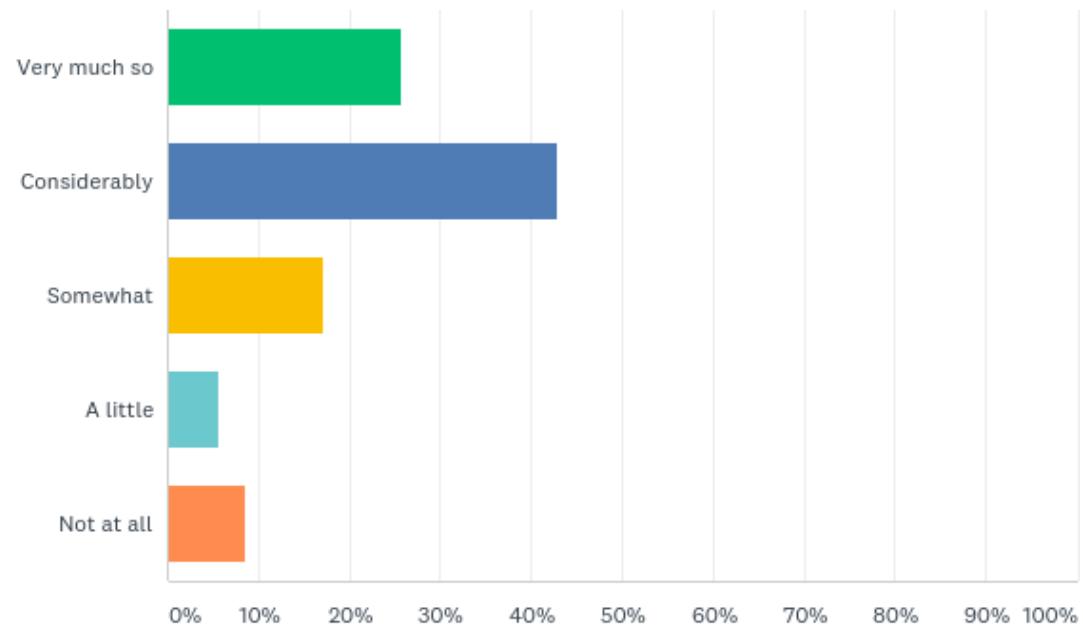


Figure 23: How the Participant Feels their Congregation Feels About Them

Of the participants, 31% feel that their congregation cares somewhat, a little, or not at all about them. That is an area that could be affecting the pastor's wife personally, spiritually, and emotionally, as well as her overall ministry satisfaction. Some congregations should be made aware of how they can bless and encourage their pastor's wife.

As a pastor's wife of my congregation, my opinions seem to count.

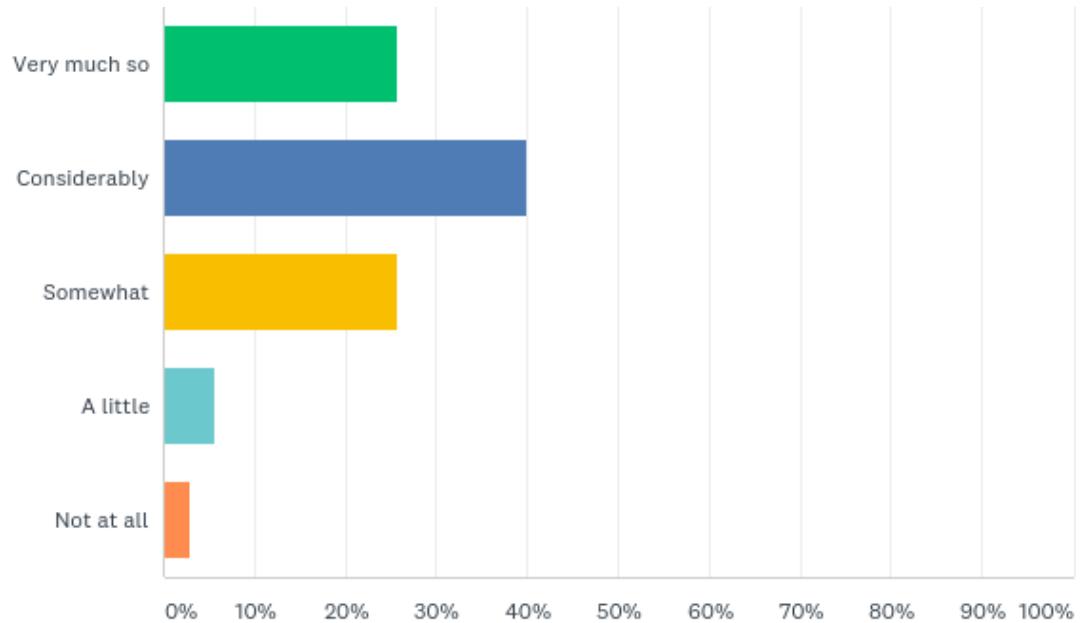


Figure 24: How the Participant Feels their Opinion Matters

Some COGOP pastors' wives (34.28%) feel that their opinions count somewhat, a little, or not at all. Pastors' wives could be taught how to become more self aware and impactful and develop healthy relationships within the congregation.

Some pastors' wives have another job that provides supplementary income and supports their pastoral work. Does this describe you?

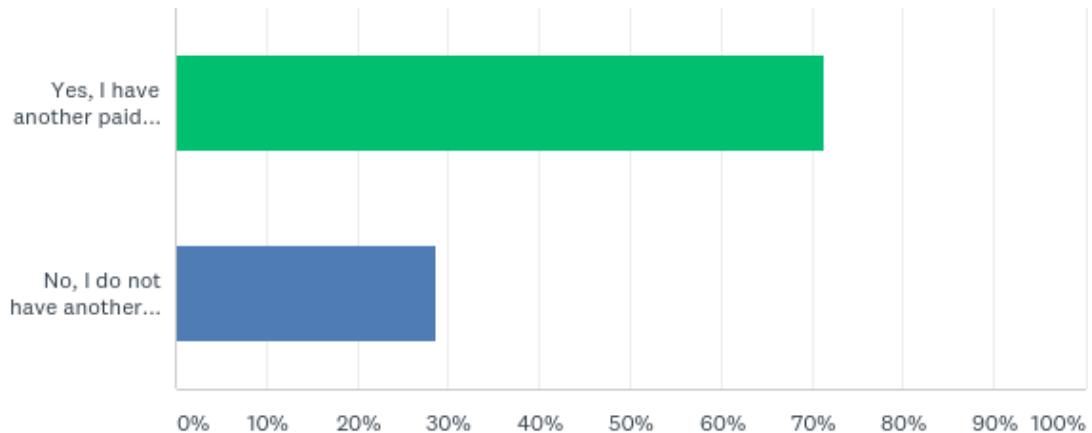


Figure 25: Participants' Work-Life Outside of the Church

The majority of COGOP pastors' wives work outside of the household to provide supplementary income. Working a full-time job, as well as being a pastor's wife and mother, brings a tremendous amount of pressure. How does she handle it all? Maybe by letting go of some pastoral duties and assigning others to tasks she cannot and should not do would help here.

At any time during your tenure in ministry, have you personally struggled with any of the following? (Remember that this survey is fully confidential and anonymous.)

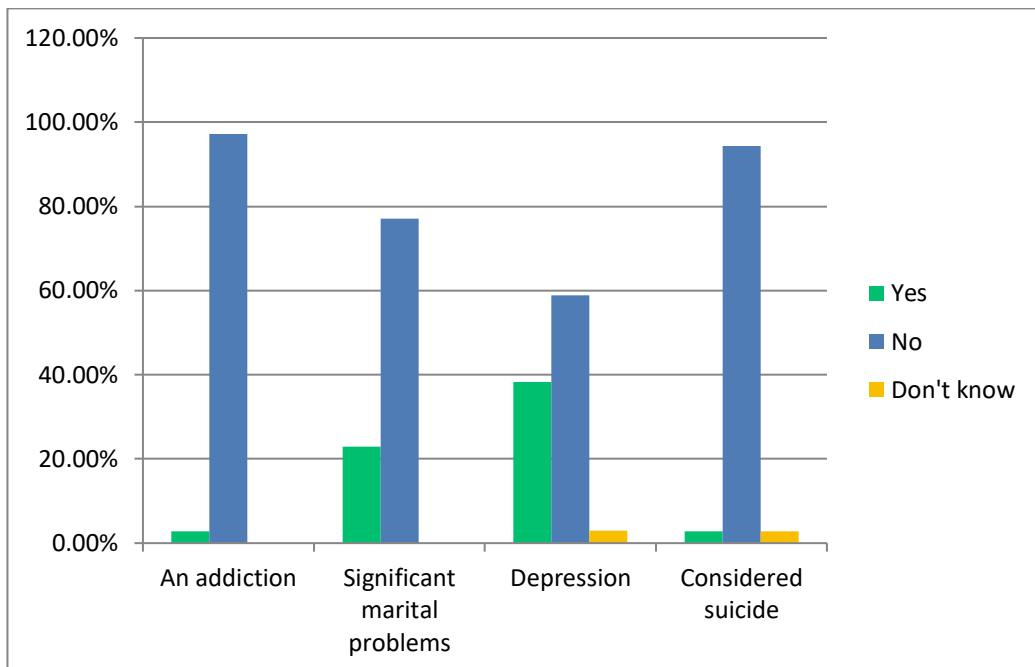


Figure 26: Personal Struggles of the Participant

While the majority of the COGOP pastors' wives answered no to these questions, some COGOP pastors' wives are struggling with serious relationship and personal issues. Depression and marital problems were the items that COGOP pastors' wives most struggle with. One answered yes to having considered suicide and an addiction. This is something that does happen among pastors' wives. Being a COGOP pastor's wife does not exempt one from problems; it just makes it so much harder to admit to and find help for these most difficult problems. Pastors' wives feel like they always have to be strong and victorious for everyone else.

9. How satisfied are wives of pastors within the COGOP with their role within ministry?

During the past three months have you felt . . .

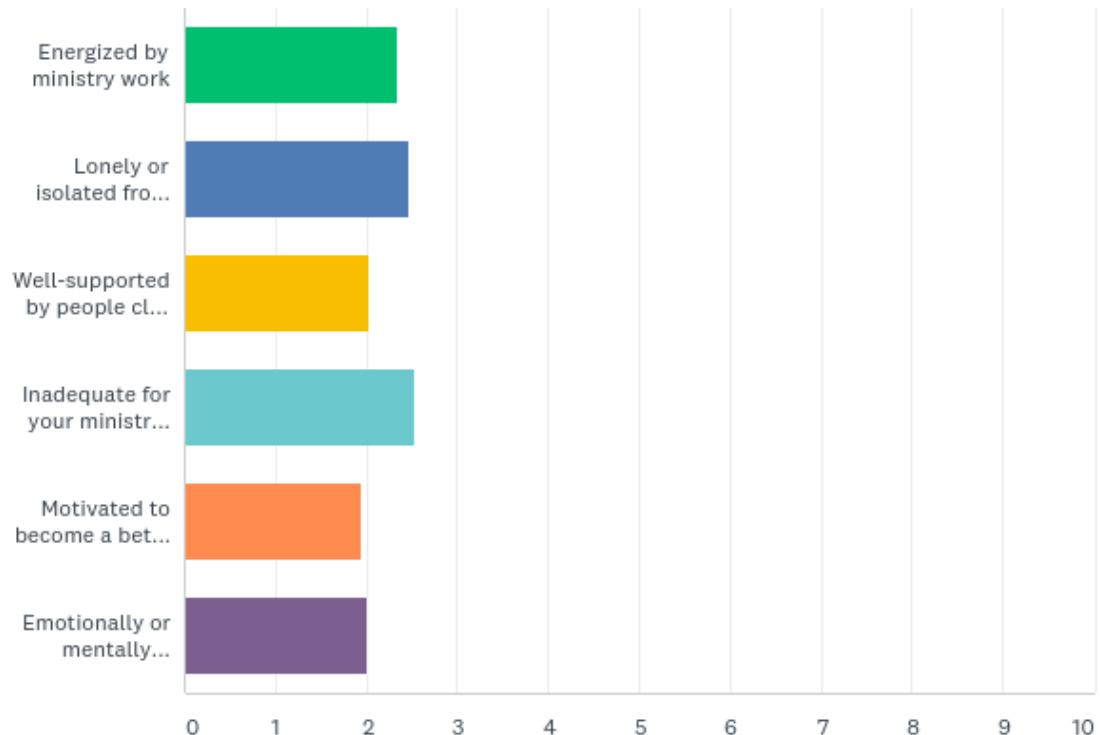


Figure 27: How the Participant Felt Before the Survey Took Place

The response rates for satisfaction among COGOP pastors' wives are low. How does this happen? How long have we been neglecting and overlooking our pastors' wives? There must be more benefits and incentives for pastors' wives.

At any time during your time in ministry, have you personally gone through a period when you significantly doubted your faith?

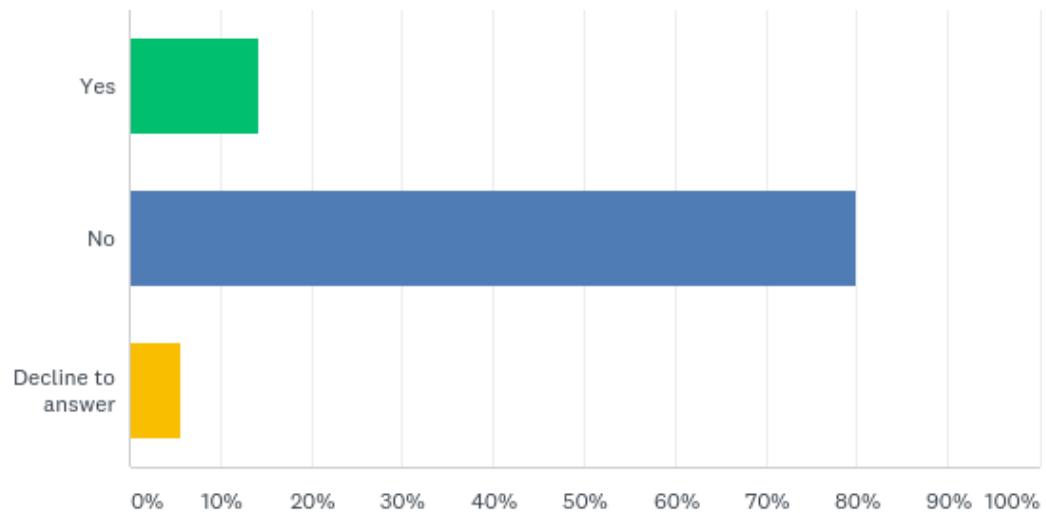


Figure 28: Participant's Feelings of Doubt in their Faith

The majority of the COGOP pastors' wives manage to keep the faith, but some have doubts. Yet, pastors' wives are strong and faithful or they would not be in this position.

Overall, how satisfied are you with your vocation as a pastor's wife?

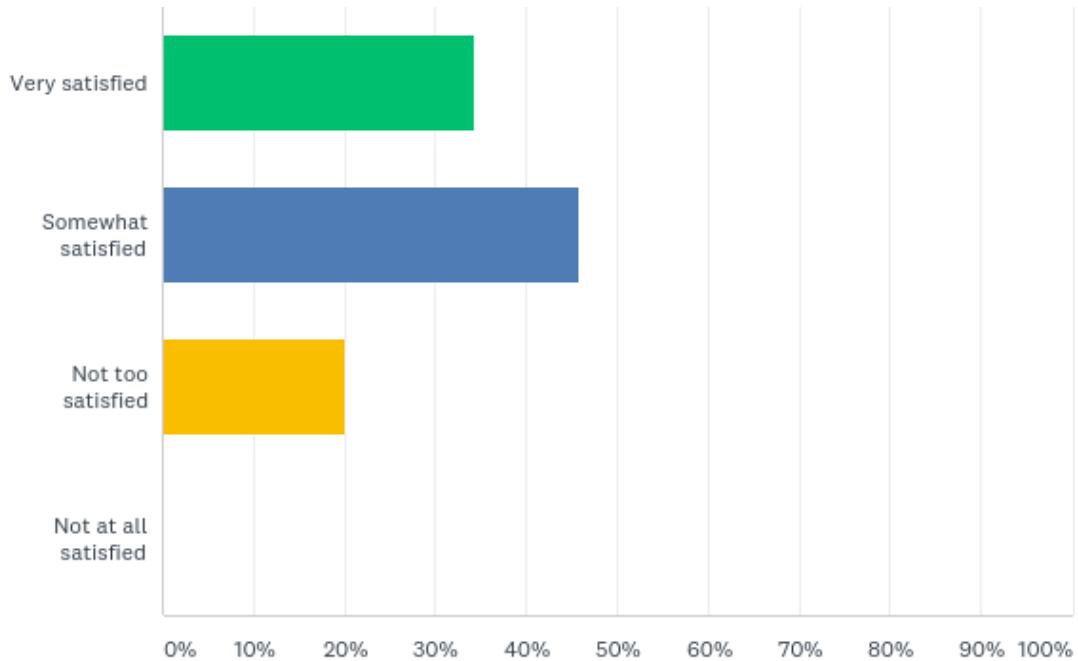


Figure:29 Satisfaction of the Participant as a Pastor's Wife

COGOP pastors' wives are “somewhat” satisfied with being a pastor’s wife. It is possible that role definition could bring more clarity resulting in more satisfaction and not taking on more than one is required to do. The challenges of ministry eventually wear on the quality of life for the pastor’s wife and her happiness and well-being.

10. How prepared are wives of pastors within the COGOP to take on ministerial responsibilities?

How long have you worked in ministry?

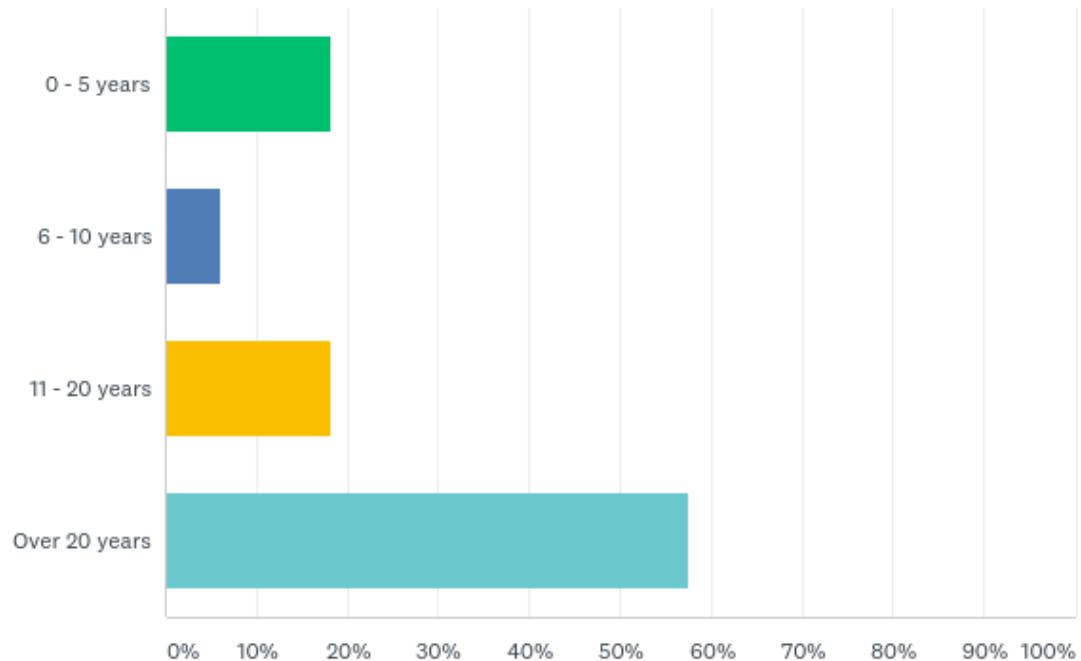


Figure 30: Ministry Tenure of Participant

This graph shows COGOP pastors' wives stick with their role but also shows not many are joining the group. Here we can take an opportunity to teach and train newly appointed pastors' wives?

Did you attend an educational institution after high school?

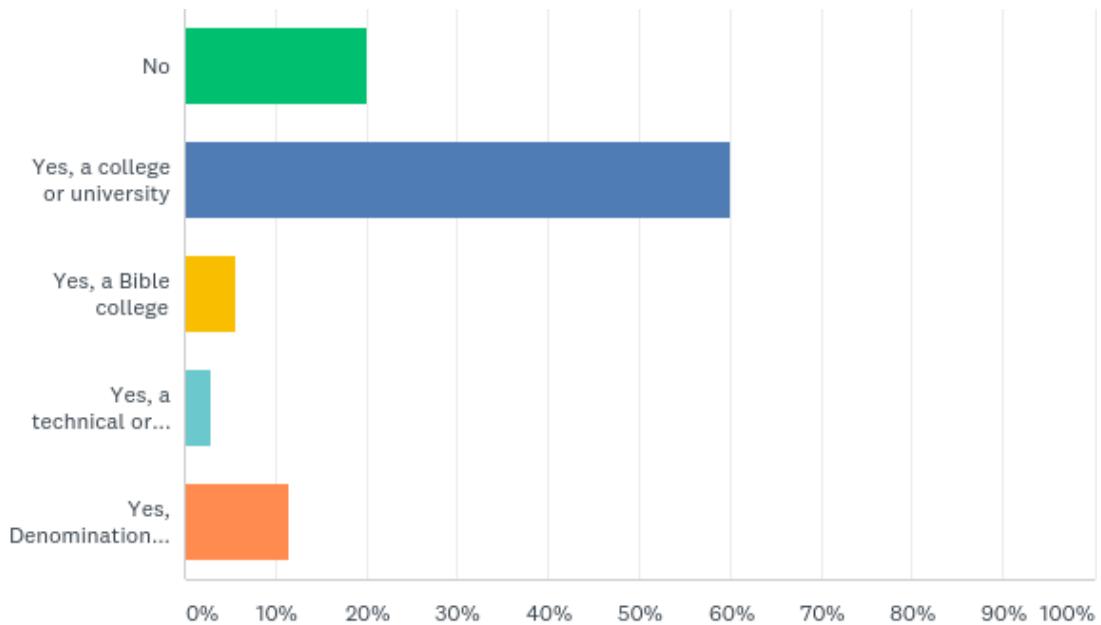


Figure 31: Continued Education of Participant

This graph shows that COGOP pastors' wives showed an interest in education right after high school. The interest in continuing education could be an opportunity where pastors' wives could get training for specific ministries, spiritual gifts, and more awareness of the challenges within ministry upon assuming the role of pastor's wife.

What degree programs have you completed? Select all that apply.

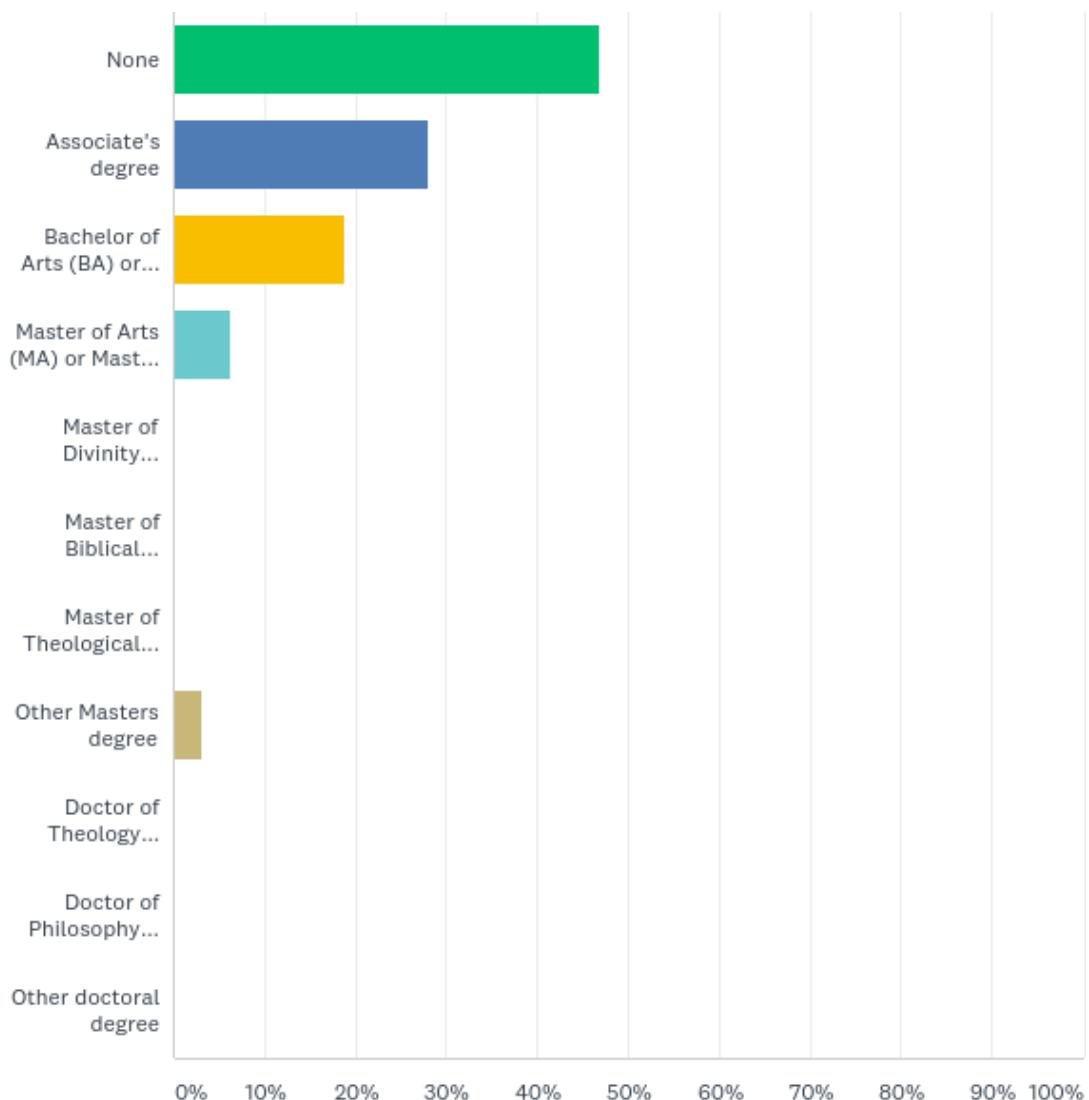


Figure 32: Educational Degree of the Participant

Whereas 80% COGOP pastors' wives stated they attended an educational institution after high school, only a little over 50% earned a degree. This identifies the need for encouraging pastors' wives to continue their education.

What is one area of ministry that you wish you had been better prepared for? (Select all that apply.)

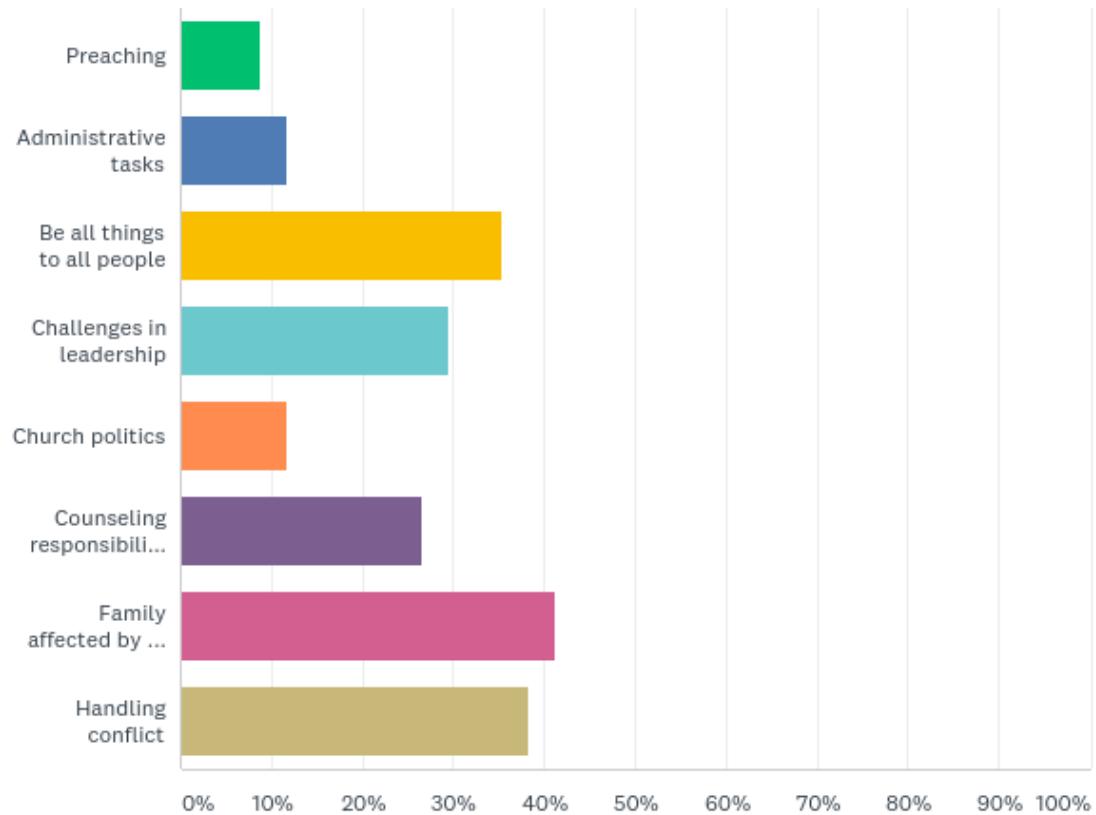


Figure 33: Preparedness Wishes of the Participant

This graph indicates what the COGOP pastor's wife feels she is responsible for. All these are the things she feels she is expected to do by merely being married to the pastor. All of these causes her stress because she feels she should be involved and helping her husband in the pastoral ministry. There has been no training for the pastor's wife or anyone to tell her that she does not have to do it all. The family is affected by job demands as she feels she must handle conflict and be all things to all people. The pastor's wife feels she must do it all, and she feels inadequately trained.

11. ***What can be done to better prepare wives of pastors within the COGOP to be more effective in their ministry?***

Did you receive any kind of training or given guidance of what your role and expectations as a pastor's wife would include?

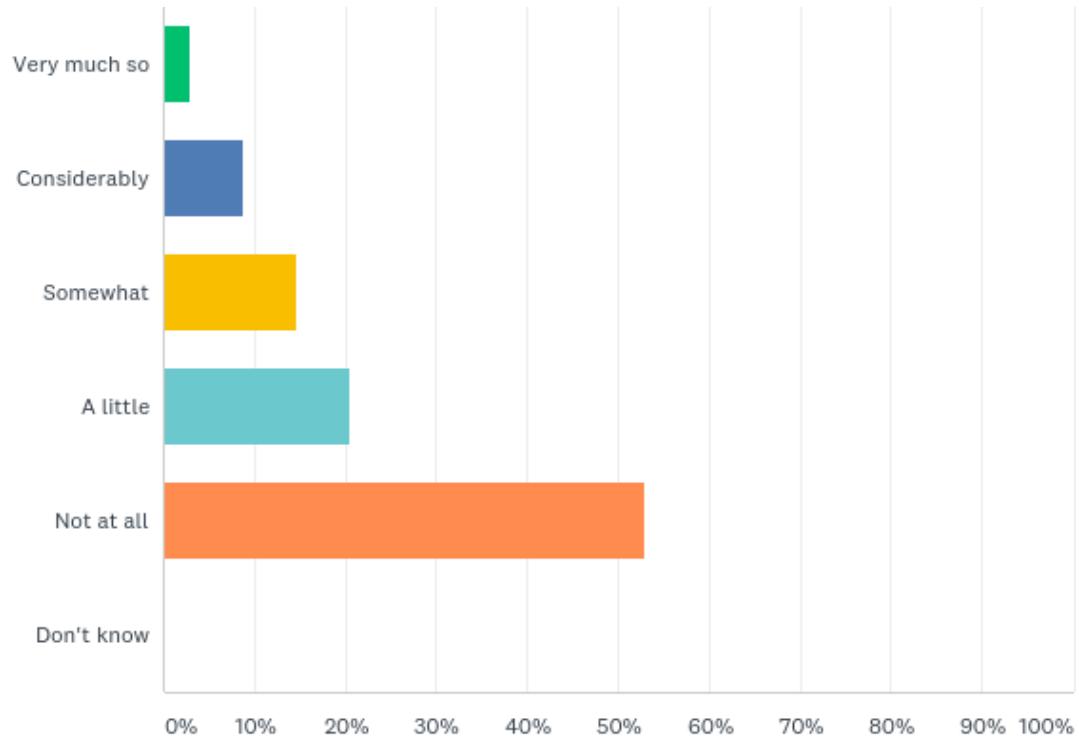


Figure 34: Training Wishes of Participant

Only 11.76% of COGOP pastors' wives were given guidance regarding what the role and expectations of the pastor's wife would include. This identifies the “problem” of COGOP pastors’ wives in that they need mentoring, guidance, and training.

Summary

An anonymous and confidential survey questionnaire was the method used to gather data to understand what the COGOP pastor's wife experiences as she pursues ministry within the context of the COGOP church and home setting. The objective was to discover how to help the pastor's wife personally and within the context of the church in the twenty-first century. Pastors' wives are in a league of their own, and sometimes they share the same experiences. The writer chose the questions to give the reader insight into the role of the COGOP pastor's wife with this sampling group from the United States.

CHAPTER 5

OUTCOMES

Introduction

The purpose of this thesis-project was to find out how the role of COGOP pastors' wives is defined and how wives can affect pastoral ministry. Several ancillary questions were investigated using a questionnaire taken by thirty-five pastors' wives within the COGOP. This chapter will focus on the implications or the results found in chapter 4. In addition, a number of recommendations will be made that flow out of the data.

Findings, Conclusions, and Recommendations

Objective 1: How Do the Wives of Pastors Within the COGOP Understand Their Role Within Ministry?

Four questions were asked in order to determine how the COGOP pastors' wives understand their role in ministry.

Question 1: What are the responsibilities you take on as a pastor's wife?

Question 2: Have you identified your own spiritual gifts?

Question 3: Thinking back on when you first became a pastor's wife serving in the Church of God of Prophecy, did you know what was expected of you?

Question 4: What are the two top qualities or traits that make a good pastor's wife—not necessarily your qualities or traits, but those of an effective wife? (Select your top 2 choices.)

According to the responses to the above questions (see appendix C), of the 35 respondents, 31 were involved in pastoral care, such as giving counsel or visiting the sick; 31 were involved in teaching; while 30 were involved in organizing church events, meetings, and other ministries.

While the majority answered “definitely” to having identified their spiritual gifts, there are those who are still not sure. Only 6 of the 35 respondents answered “very much so” to knowing what was expected of them when they first became pastors’ wives. Many of the responsibilities that a COGOP pastor’s wife takes on are varied, and being overworked could add to challenges, expectations, and stress. The majority of pastors’ wives top two qualities or traits that make a good pastor’s wife were the love of God and love for people.

There is a need for information and clarification for the role of a COGOP pastor’s wife, preferably before she takes on this position. It is clear that COGOP pastors’ wives are gifted, loving women who are serving and working in ministry positions. Yet, they are still unclear about the expectations and responsibilities they should take on. Presently, there is not a handbook, manual, or training available that addresses challenges, expectations, or misconceptions as well as benefits and opportunities.

The problem with not having anything that refers to the role and responsibilities of the pastor’s wife that this lack creates ambiguity. For example, some wives feel they must do it all. This creates unnecessary stress. A manual or handbook can clarify what a pastor’s wife can do when she is in this situation. A handbook should be designed to help, assist, and inform the pastor’s wife. It should not put her in a box and give her more to do. It is time that we give the wives all the care, support, and resources they need. “Her

role is completely subjective with no specific set of responsibilities. Expectations are as varied as the churches she serves and as numerable as the number of members in the congregation.” says Kay Horner in the handout *The Helper: A Genesis 2:18 Ministry*. Horner, who is an ordained minister in the Church of God of Prophecy, is the director for The Awakening America Alliance, as well as an author of several books.

Recommendation: I recommend that an official COGOP handbook, manual, or website be created, that could clarify the role of the pastor’s wife.

Objective 2: What Kinds of Support Systems Do the Wives of Pastors Within the COGOP Rely On?

Three questions were asked in the survey in order to determine what kinds of support systems the wives within the COGOP rely upon (see appendix B.)

Question 5: What kinds of support systems do you rely on? (open-ended question)

Question 6: Do you have a mentor who provides guidance and/or emotional support?

Question 7: Do you have close friendships outside of the pastoral ministry?

The conclusions based on the answers to these questions were revealing. The top three answers were that she relies (a) mainly on her husband, (b) the Holy Spirit, or (c) none. Twenty-three out of 35 women answered that they have no mentor who provides guidance and/or emotional support, and 20 answered that they do not have close friendships outside of the pastoral ministry. The pastor’s wife is usually the one who is expected to help others, and yet by the statistics in this survey, she herself is not getting help.

Recently, I learned about a wonderful program started in 2014 called The Helper Connection, which is a ministry based on Genesis 2:18; Kay Horner is the executive director. My husband and I recently made a trip to visit with Kay to learn more about the ministry of the Helper Connection and invite her to our area of ministry. The vision of the Helper Connection is to train, resource, and encourage pastors' wives, as well as women in ministry, to form relational networks designed to provide opportunities for living scripturally enriched and healthy lives that are evidenced by their joy and loving relationships within their families, churches, and communities.

The objectives of this ministry are

Healing hope for those struggling with day-to-day challenges of ministry

Edifying Word offered in a variety of resources and settings

Loving atmosphere to develop friendships with other women in ministry

Place for nurturing faith through retreats, life coaching, and ongoing dialogue

Recommendation: Get mentors, advisors, spiritual guidance, professional counselors, and resources to COGOP pastors' wives. The Helper Connection program could be a major player in providing these resources in all states and regions within the COGOP. This program not only will help COGOP pastor's wives but also will train them to become Covenant Group Facilitators in their own area. "The Covenant Group Facilitators would initiate contact and invite group participants (peer based, other pastors' wives) from a cross-segment of Christian traditions/denominations in their region" (*The Helper: A Genesis 2:18 Ministry Covenant Group Manual*, 11).

Objective 3: How Do the Wives of Pastors Within the COGOP Believe They Are Having
an Impact on the Pastoral Ministry?

Question 26: What do you think would make you more effective serving in the capacity of a pastor's wife in the Church of God of Prophecy?

The study in this project is the role of the pastor's wife and the impact that she makes on pastoral ministry. As we learned from previous answers, the COGOP pastor's wife is already doing a great deal of ministry work and taking on a lot of responsibilities.

Question 26 was asked to determine what she felt would make her even more effective. The answers given on this survey could very well be an agenda of how to help her specifically, as the answers were as varied as the pastors' wife themselves.

It is evident by the responses that pastors' wives need support groups, training, care, and help from church members. Church members and spiritual mentors could take on some of the responsibilities. This information is helpful and gets to the point of what is needed specifically by each individually unique pastor's wife. Several wives responded (a) don't know; (b) not sure; (c) training in counseling; and (d) help being less stressed.

Recommendation: Teaching and training made available to each pastor's wife specifically designed to her needs. The needs could be assessed by developing a questionnaire that determines, among other things, what she needs: a mentor for marital counseling; handling conflict; biblical studies; or other needs.

Objective 4: What Are Some of the Benefits of Being a Wife of a Pastor Within the COGOP?

Question 8: What are some of the greatest benefits of being a pastor's wife?

While the majority of the pastors' wives answered, as expected, to serve God, serving and helping people was also a common answer. Others answered in a way a pastor's wife often feels. One respondent wrote, "Benefits? Being a pastor's wife requires a great amount of time and energy. We are always filling in where we need to but not always feeling appreciated. So the benefit for me would be that one person tells me I'm doing a good job." Another said, "Not quite certain I would call them benefits."

So, exactly what is in it for the pastor's wife? Not that she is looking to benefit from her position, but acknowledging the pastor's wife's needs and feelings could be a blessing to the pastoral family and the local church. Many COGOP churches do not have parsonages and health insurance; that, in addition to the demands of ministry, can cause financial stress on the pastor's wife.

Recommendation: Benefits and incentives, such as conferences for pastors' wives, classes, financial and/or ministry planning, even family retreats, could help pastors' wives. Awareness and appreciation for the pastor's wife on the part of the church needs to be encouraged. Support groups, mentors, consideration of burnout awareness, as well as relationship struggles, and investment in spiritual development by teaching and training, should be made available from the national offices to the local church.

Objective 5: What Are Some of the Challenges of Being a Wife of a Pastor Within the COGOP?

Two questions were asked in the survey to try to identify some of the challenges of pastors' wives within the COGOP.

Question 9: Of all the tasks you do as a pastor's wife, which two cause you the most frustration?

Question 10: If you could change one thing about your present role as a pastor's wife, what would that be?

In response to question 9, 67% responded that there was a lack of commitment among lay people, and 50% responded that there was a low level of spiritual maturity among churchgoers. In a recent survey from Barna,¹ on COGOP pastors in the United States,² the same question was asked, and 61% identified the lack of commitment among lay people. In addition, 37% responded that there was a low level of spiritual maturity among churchgoers. The COGOP pastors and wives share these same frustrations, and this makes their task more difficult when it comes to their pastoral ministry leadership role.

The answers to what would be the one thing pastors' wives would change about their present role, in some cases, goes with the question about what is the most frustrating: (a) not to be expected to know and do everything; (b) being called to fill positions when others fall short; (c) having more qualified or willing people to assume leadership roles; (d) more participation from the congregation; (e) heavy administrative tasks.

Recommendation: COGOP wives need to be aware of trends and changing expectations of church by staying alert and not falling prey to pitfalls, myths, misconceptions, or stress on family. According to Barna, the demographics are shifting away from traditional families. In addition, there are declining levels of commitment to

¹ David Kinnaman (president of Barna Group), northamericanministries.org, September 2017, (accessed November 19, 2017). <https://www.barna.com/research/busting-myths-pastoring/>.

² Kinnaman.

regular church attendance and an increasing distractive environment. “Resilience is the antidote to living and leading in a culture of complexity. Self: being a resilient person, Church: developing a resilient team, cultural: forming a resilient, countercultural community.”³

Objective 6: How Do the Wives of Pastors Within the COGOP Foster Their Own Spiritual Development?

Four questions were asked to find out how the wives of pastors within the COGOP foster their own spiritual development (for responses, see appendix C).

Question 12: What two spiritual disciplines are most essential to your own spiritual development? (Select your top two choices.)

Question 13: Think about the one spiritual discipline that is most essential to your spiritual development. How often are you able to engage in this practice?

Question 14: How simple or difficult is it for you to find time in your ministry schedule to invest in your own spiritual development?

Question 15: How often do you receive personal spiritual support, either from a network of peers or from a mentor?

The survey results indicate that COGOP pastors’ wives are strong on reading the Bible, prayer, and worship. The Barna report conducted on COGOP pastors had approximately the same results as pastors’ wives. The majority of pastors’ wives were able to engage in these practices every day to several times a week, while 38% found it

³ The Barna Group in partnership with Pepperdine University, *The State of Pastors: How Today’s Faith Leaders Are Navigating Life and Leadership in an Age of Complexity* (Carol Stream, IL: Tyndale House, 2017), 99.

somewhat difficult and 29% found it somewhat simple to find time in their ministry schedule to invest in their own spiritual development.

Out of 34 respondents, 13 answered not very often; 6 responded that they never receive spiritual support, either from a network of peers or from a mentor. This is an area of concern where the pastor's wife mainly relies on God and herself for spiritual development, as there is no support group. In the Barna survey conducted on COGOP pastors, 52% answered their first response to a personal crisis is to "pray/turn to Jesus" or "God," and 15% answered that they "turned to a mentor/spiritual advisor."

Recommendation: Denominational support and guidance are needed, with materials and resources, to help pastors' wives develop as a leader and be intentional about not doing ministry alone. Engaging in the Pastor Covenant Group, the connection network for pastors' wives, is crucial. They also need to schedule spiritual retreats, sabbaticals, classes, and make friends inside and outside pastoral ministry.

Objective 7: How Does Serving in Ministry Within the COGOP Affect One's Family

Life?

Two questions were asked in the survey (see appendices A, B, and C).

Question 16: Please rate how satisfied you are right now when it comes to the following: Spiritual well-being; Physical well-being; Mental and emotional health; Overall quality of life; Relationship with your spouse; Relationship with your children.

Question 17: Using the following scale, would you say your work at your current church has . . . been difficult on your family; been a disappointment to you; increased your passion for ministry; deepened your relationship with Christ?

Twenty-three percent reported having serious marital problems. Of the 35 respondents, 2 COGOP pastors' wives selected "completely true" and 15 selected "somewhat true" on the part of question 17, "been difficult on your family." On the Barna survey, 8 out of 100 COGOP pastors selected "completely true" and 39 out of 100 pastors selected "somewhat true" on the same question. Interestingly, in 2017 Barna reported when asked whether it is true that their current tenure has been difficult on their family, 2 out of 5 US pastors acknowledge it is "somewhat true."

The data are clear: "The effect of ministry on a pastor's family, whether positive or negative, is tied to the pastor's ministry satisfaction."⁴ According to Barna, families usually cope with the challenges of ministry. The leading factor that pushes pastors into the relational high-risk category is the fact that their ministry at their current church has been hard on their family.

Recommendation: Family should always come first when it comes to ministry, and the pastoral family must take priority above all else.

Objective 8: How Does Serving in Ministry Within the COGOP Affect One's Personal Life?

Four questions were asked in the survey to see how the wives felt about certain things pertaining to their ministry life (see appendix C).

Question 18: The people in my congregation seem to care about me as a person.

Question 19: As a pastor's wife of my congregation, my opinions seem to count.

Question 20: Some pastors' wives have another job that provides supplementary income and supports their pastoral work. Does this describe you?

⁴ Barna Group, *State of Pastors*, 35.

Question 21: At any time during your tenure in ministry, have you personally struggled with any of the following? (an addiction; significant marital problems; depression; considered suicide)

My observation from the survey results on these questions is that serving in ministry within the COGOP definitely affects one's personal life, both in a positive and negative manner. The danger is that the pastor's wife lives out her life in a glass house and the results could lead to burnout and affect a wife's marriage, family, and ministry.

Of 35 respondents, 25 pastors' wives have another job that provides supplementary income and supports their pastoral work. Depression and significant marital problems were reported as the top personal struggles, which were the same top two personal struggles among COGOP pastors in the 2017 Barna survey.

Recommendation: It is necessary to increase and raise the emotional, spiritual, and intellectual knowledge of COGOP pastors' wives through preparation and awareness. According to these answers, being a pastor's wife is a third job for some, and not having stability emotionally, mentally, and spiritually could be detrimental to her and her family and ultimately affect their church.

Objective 9: How Prepared Are Wives of Pastors Within the COGOP to Take on Ministerial Responsibilities, and What Can Be Done to Better Prepare Wives of Pastors Within the COGOP to Be More Effective in Their Ministry?

Question 25: Did you receive any kind of training or [were you] given guidance of what your role and expectations as a pastor's wife would include?

Out of 34 respondents, 18 answered not at all, 7 answered a little, 5 answered somewhat, 3 answered considerably, and 1 answered very much so. My observation is that pastors' wives feel ill prepared for ministry, and there is a real need for training and mentorship.

Recommendation: It is important to include the wife in ministry preparation and awareness from the beginning of her role. A Pastor's Wife 101 class could include handling conflict, counseling, and other topics, whether online or preferably classroom study. All biblical and practical class studies should be free or at a discounted price. Foundational, practical, and theological principles, as well as specific ministry preparation, should be made available and encouraged without question. The pastor's wife affects the pastoral ministry, and we want to help her to have the best possible influence by providing for her the best support, encouragement, and empowerment.

APPENDIX A

INITIAL EMAIL TO PASTORS' WIVES

Dear Pastor's Wife,

In January, I began my third and final year of doctoral work in the Global Pentecostalism track through Gordon-Conwell Theological Seminary in Massachusetts. My particular area of study will explore the role of the pastor's wife within the Church of God of Prophecy (COGOP).

I intend to explore how the role of the pastor's wife within the COGOP is defined and the impact it has on pastoral ministry. It is my hope that we together might discover what can be done to better prepare wives of pastors within the COGOP to be more effective in their ministry.

I would like to ask for your help by completing a confidential and anonymous questionnaire that should take no more than 15 minutes to complete.

Click on the following link to start the questionnaire:
<https://www.surveymonkey.com/r/GMSB7KC>.

Thank you for considering to participate in this important study. My email address is isabelyanez54@gmail.com if you have any questions or need clarification or if you wish to be sent a copy of the final recommendations at the end of the study.

Isabel Yanez

APPENDIX B

SURVEY QUESTIONNAIRE

Wives of Pastors Survey for those serving in the Church of God of Prophecy

This questionnaire is designed to gather information about your experience as a pastor's wife within the Church of God of Prophecy. This is an anonymous survey and at no time will you be asked to identify yourself. The information that you provide will be presented only in summary form, in combination with responses from other participants.

This questionnaire should take you about 15 minutes to complete.

Thank you for taking the time to participate in this important project. By completing this anonymous questionnaire, you have given your consent that you are a voluntary participant in this study.

This study is being conducted as partial fulfillment of my Doctor of Ministry thesis at Gordon-Conwell Theological Seminary in Hamilton, Massachusetts. If you have any questions, I can be reached at: isabelyanez54@gmail.com

Isabel Yanez

1. What are the responsibilities you take on as a pastor's wife? Check all options that apply.

- Preaching
- Teaching
- Pastoral care, such as giving counsel or visiting the sick
- Discipling believers
- Organizing church events, meetings or ministries
- Developing other leaders
- Evangelizing or sharing the gospel
- Other

2. Have you identified your own spiritual gift(s)?

- Definitely
- Possibly
- Not really
- Not sure

3. Thinking back on when you first became a pastor's wife serving in the Church of God of Prophecy, did you know what was expected of you?

- Very much so
- Considerably
- A little
- Not at all

4. What are two top qualities or traits that make a good pastor's wife--not necessarily your qualities or traits, but those of an effective wife. (Select only your top 2 choices).

- Bible knowledge
- Theological knowledge
- Love of God, Jesus
- Love for people, desire to help people
- Faithfulness, obedience
- Insight, wisdom, discernment
- Leadership, vision
- Strategic thinking
- Zeal, passion, commitment
- Team leadership
- Cultural understanding
- Sense of humor

5. What kinds of support systems do you rely on?

6. Do you have a mentor that provides guidance and/or emotional support?

- Yes
- No
- Uncertain

7. Do you have close friendships outside of the pastoral ministry?

- Yes
- No

8. What are some of the greatest benefits of being a pastor's wife?

9. Of all the tasks you do as a pastor's wife, which two cause you the most frustration? (select only two choices).

- Lack of commitment among lay people
- Financial and/or administrative duties
- Conducting outreach ministries
- Implementing change in the church
- Counseling people
- Developing deep relationships among the congregation
- The low level of spiritual maturity among churchgoers
- Church politics
- Relational difficulties
- Working with staff
- Working with the denomination
- Lack of training and preparation for the issues you face

10. If you could change one thing about your present role as pastor's wife, what would that be?

11. What is one area of ministry that you wish you had been better prepared for? (Select all that apply).

- Preaching
- Administrative tasks
- Be all things to all people
- Challenges in leadership
- Church politics
- Counseling responsibilities
- Family affected by job demands
- Handling conflict

12. What two spiritual disciplines are most essential to your own spiritual development? (Select your top two choices).

- Reading the Bible for personal devotions
- Scripture memorization
- Silence or solitude
- Prayer
- Worship
- Fasting
- Serving others without recognition

13. Think about the one spiritual discipline that is most essential to your spiritual development. How often are you able to engage in this practice?

- Every day
- Several times a week
- Several times a month
- Not very often
- Never

14. How simple or difficult is it for you to find time in your ministry schedule to invest in your own spiritual development?

- Very simple
- Somewhat simple
- Somewhat difficult
- Very difficult
- Don't know

15. How often do you receive personal spiritual support, either from a network of peers or from a mentor?

- Several times a month or more often
- Once or twice a month
- Several times a year
- Not very often
- Never

16. Please rate how satisfied you are right now when it comes to the following:

	Excellent	Good	Average	Below average	Poor
Spiritual well-being	<input type="radio"/>				
Physical well-being	<input type="radio"/>				
Mental and emotional health	<input type="radio"/>				
Overall quality of life	<input type="radio"/>				
Relationship with your spouse	<input type="radio"/>				
Relationship with your children	<input type="radio"/>				

17. Using the following scale, would you say your work at your current church has . . .

	Completely true	Somewhat true	Not very true	Not at all true	Don't know
Been difficult on your family?	<input type="radio"/>				
Been a disappointment to you?	<input type="radio"/>				
Increased your passion for ministry?	<input type="radio"/>				
Deepened your relationship with Christ?	<input type="radio"/>				

18. The people in my congregation seem to care about me as a person.

- Very much so
- Considerably
- Somewhat
- A little
- Not at all

19. As a pastor's wife of my congregation, my opinions seem to count.

- Very much so
- Considerably
- Somewhat
- A little
- Not at all

20. Some pastors' wives have another job that provides supplementary income and supports their pastoral work. Does this describe you?

- Yes, I have another paid job
- No, I do not have another paid job

21. At any time during your tenure in ministry, have you personally struggled with any of the following? (remember that this survey is fully confidential and anonymous)

	Yes	No	Don't know
An addiction	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Significant marital problems	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Depression	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Considered suicide	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

22. During the past three months have you felt . . .

	Frequently	Sometimes	Seldom	Never	Don't know
Energized by ministry work	<input type="radio"/>				
Lonely or isolated from others	<input type="radio"/>				
Well-supported by people close to you	<input type="radio"/>				
Inadequate for your ministry calling	<input type="radio"/>				
Motivated to become a better leader	<input type="radio"/>				
Emotionally or mentally exhausted	<input type="radio"/>				

23. At any time during your time in ministry, have you personally gone through a period when you significantly doubted your faith?

- Yes
- No
- Decline to answer

24. Overall, how satisfied are you with your vocation as a pastor's wife?

- Very satisfied
- Somewhat satisfied
- Not too satisfied
- Not at all satisfied

25. Did you receive any kind of training or given guidance of what your role and expectations as a pastor's wife would include?

- Very much so
- Considerably
- Somewhat
- A little
- Not at all
- Don't know

26. What do you think would make you more effective serving in the capacity of a pastor's wife in the Church of God of Prophecy?

27. What is your age?

- Under 25 years
- 25 - 35 years
- 36 - 45 years
- 46 - 55 years
- 56 - 70 years
- Over 70 years

28. Do you consider yourself to be . . .

- White / Caucasian
- Black / African American
- Hispanic / Latino
- Asian / Asian American
- Mixed / multicultural
- Another ethnic group
- Prefer not to answer

29. How long have you worked in ministry?

- 0 - 5 years
- 6 - 10 years
- 11 - 20 years
- Over 20 years

30. Did you attend an educational institution after high school?

- No
- Yes, a college or university
- Yes, a Bible college
- Yes, a technical or trade school
- Yes, Denominational BTI

31. What degree programs have you completed? Select all that apply.

- None
- Associate's degree
- Bachelor of Arts (BA) or Bachelor of Science degree (BS)
- Master of Arts (MA) or Master of Science degree (MS)
- Master of Divinity (M.Div.)
- Master of Biblical Studies
- Master of Theological Studies (M.T.S.)
- Other Masters degree
- Doctor of Theology (Th.D.)
- Doctor of Philosophy (Ph.D.)
- Other doctoral degree

Thank you for taking the time to complete this anonymous survey.

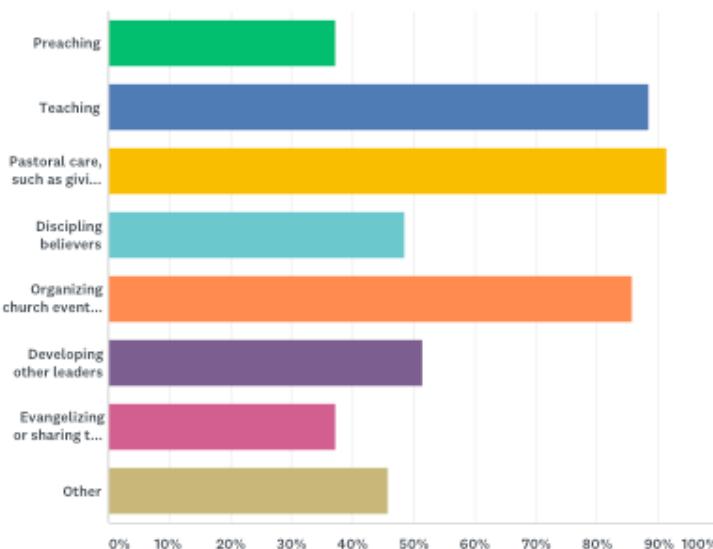
APPENDIX C SURVEY

RESULTS

Wives of Pastors Survey for those serving in the Church of God of Prophecy

Q1 What are the responsibilities you take on as a pastor's wife? Check all options that apply.

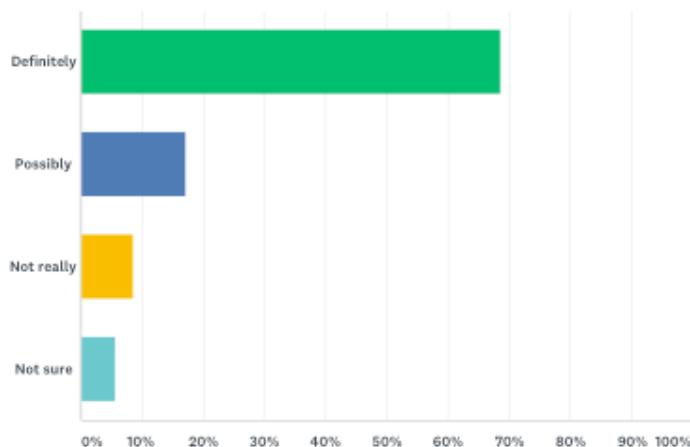
Answered: 35 Skipped: 0



ANSWER CHOICES	RESPONSES
Preaching	37.14%
Teaching	88.57%
Pastoral care, such as giving counsel or visiting the sick	91.43%
Discipling believers	48.57%
Organizing church events, meetings or ministries	85.71%
Developing other leaders	51.43%
Evangelizing or sharing the gospel	37.14%
Other	45.71%
Total Respondents: 35	

Q2 Have you identified your own spiritual gift(s)?

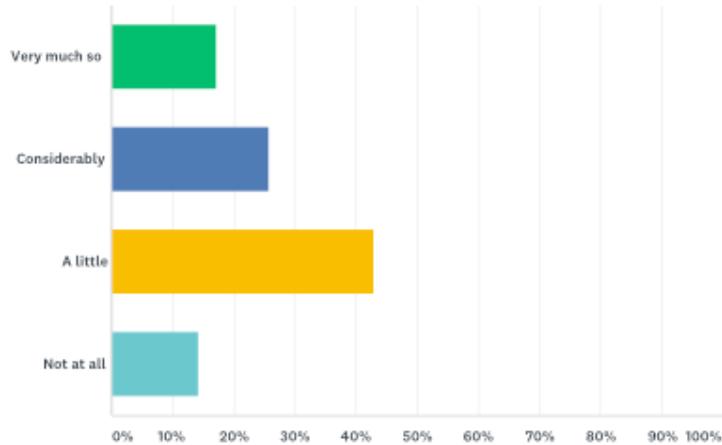
Answered: 35 Skipped: 0



ANSWER CHOICES	RESPONSES	
Definitely	68.57%	24
Possibly	17.14%	6
Not really	8.57%	3
Not sure	5.71%	2
TOTAL		35

Q3 Thinking back on when you first became a pastor's wife serving in the Church of God of Prophecy, did you know what was expected of you?

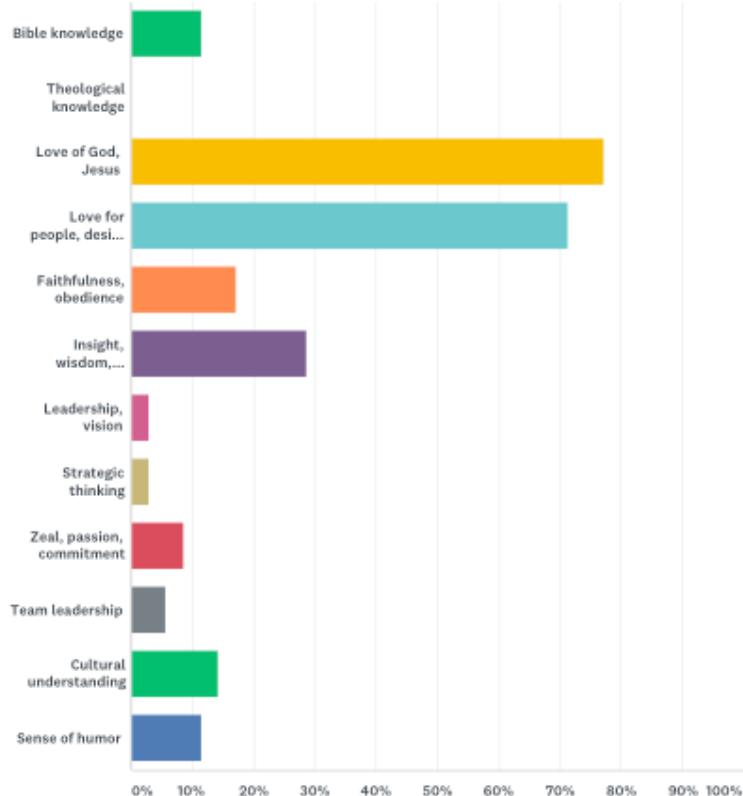
Answered: 35 Skipped: 0



ANSWER CHOICES	RESPONSES
Very much so	17.14%
Considerably	25.71%
A little	42.86%
Not at all	14.29%
TOTAL	35

**Q4 What are two top qualities or traits that make a good pastor's wife--not necessarily your qualities or traits, but those of an effective wife.
(Select only your top 2 choices).**

Answered: 35 Skipped: 0



ANSWER CHOICES	RESPONSES
Bible knowledge	11.43% 4
Theological knowledge	0.00% 0
Love of God, Jesus	77.14% 27
Love for people, desire to help people	71.43% 25
Faithfulness, obedience	17.14% 6
Insight, wisdom, discernment	28.57% 10
Leadership, vision	2.86% 1
Strategic thinking	2.86% 1
Zeal, passion, commitment	8.57% 3
Team leadership	5.71% 2
Cultural understanding	14.29% 5
Sense of humor	11.43% 4
Total Respondents: 35	

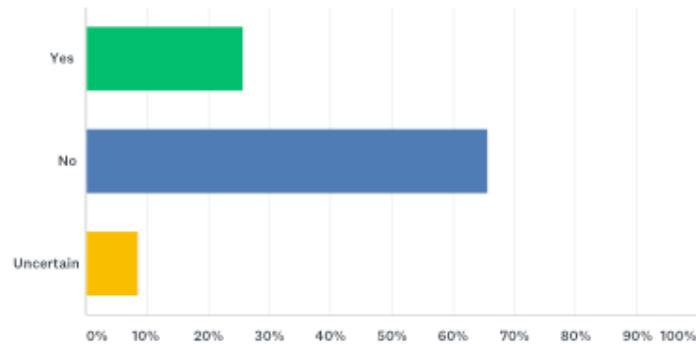
Q5 What kinds of support systems do you rely on?

Answered: 31 Skipped: 4

#	RESPONSES	DATE
1	I rely on God's Word to carry me through difficult circumstances. I read the Bible expecting God to speak to me through His Word. I have a few favorite Scripture passages that come to mind when I need a Word from the Lord? The writer of Psalms wrote: Your word is a lamp to my feet and a light to my path (Psalm 119:105). In other words, God's Word will protect you from stumbling while guiding you down the right path. Here are a few of my favorite verses that encourage me during difficult circumstances: 2 Corinthians 1:3-4, Psalm 40:1-3, Jeremiah 29:11, Proverbs 3:5-6, 1 Thessalonians 5:24, and Isaiah 40:28-31.	9/17/2017 12:48 AM
2	None	9/14/2017 3:03 PM
3	Have none	9/13/2017 1:02 PM
4	the bible, bishops wife	9/13/2017 10:46 AM
5	The Holy Spirit	9/12/2017 7:22 PM
6	Husband	9/11/2017 4:39 PM
7	None	9/11/2017 10:59 AM
8	A best friend.	9/10/2017 11:11 PM
9	Spouse and much prayer and studying the Bible	9/10/2017 3:18 PM
10	Family	9/4/2017 4:55 PM
11	Other pastors, family, and the Office of the Overseer	8/28/2017 5:23 PM
12	Teaching	8/26/2017 2:54 PM
13	Friendships and family	8/26/2017 11:01 AM
14	Outside of my husband I don't really have anyone close	8/25/2017 10:05 PM
15	my state overseers and friend in ministry	8/25/2017 7:11 PM
16	My pastor (husband)	8/25/2017 5:18 PM
17	The Holy Spirit	8/25/2017 12:10 PM
18	EBible	8/24/2017 8:07 PM
19	My family (husband & children) is my main support system.	8/24/2017 5:12 PM
20	family	8/24/2017 10:26 AM
21	My overseers, my mom, my husband	8/24/2017 8:20 AM
22	Husband, other pastor wives outside of church friends.	8/23/2017 9:44 PM
23	God	8/23/2017 7:43 PM
24	husband	8/23/2017 6:02 PM
25	prayer, discussions with pastors, prayer, holy ghost guidance	8/23/2017 3:34 PM
26	husband	8/23/2017 2:48 PM
27	My husband	8/23/2017 12:04 PM
28	god.members	8/23/2017 10:01 AM
29	Time spent with God, family, friends & hobbies.	8/23/2017 12:08 AM
30	Family and friends outside the church	8/22/2017 10:04 PM
31	Mentors. Wish my network could be expanded	8/22/2017 5:28 PM

Q6 Do you have a mentor that provides guidance and/or emotional support?

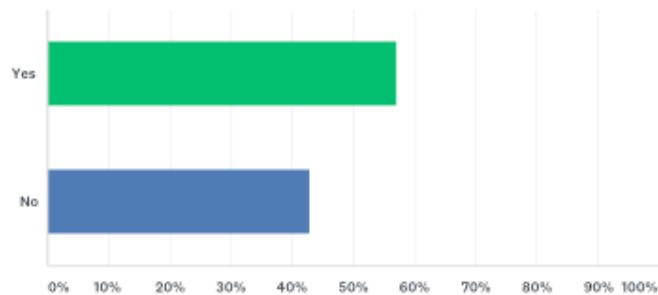
Answered: 35 Skipped: 0



ANSWER CHOICES	RESPONSES	
Yes	25.71%	9
No	65.71%	23
Uncertain	8.57%	3
TOTAL	35	

Q7 Do you have close friendships outside of the pastoral ministry?

Answered: 35 Skipped: 0



ANSWER CHOICES	RESPONSES	
Yes	57.14%	20
No	42.86%	15
TOTAL	35	

Q8 What are some of the greatest benefits of being a pastor's wife?

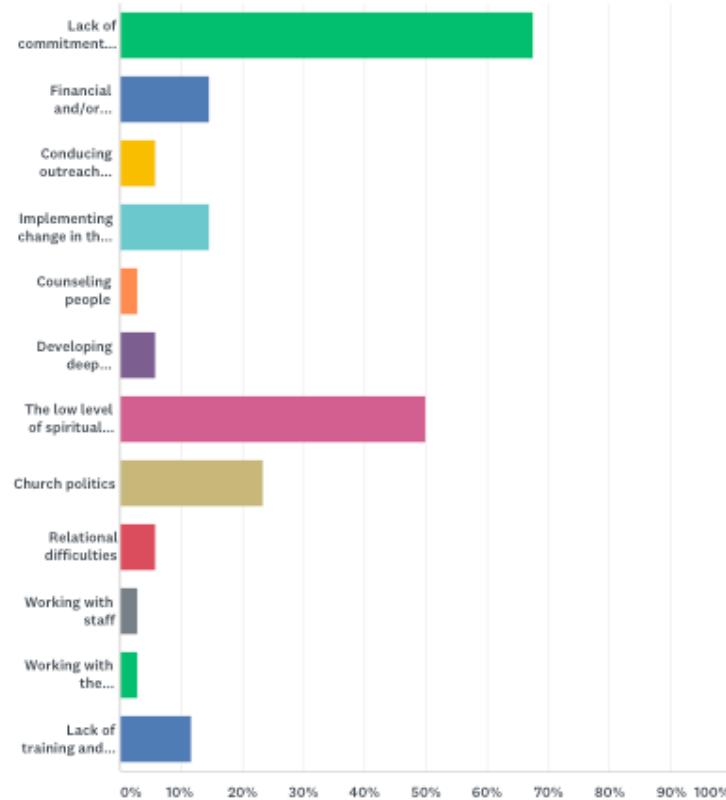
Answered: 27 Skipped: 8

#	RESPONSES	DATE
1	I wouldn't be human if I didn't struggle sometimes, and I wouldn't be honest if I pretended there aren't challenges that come with being a Pastor's Wife. But I also wouldn't be faithful to my calling and to my God if I didn't look for and choose joy in this life each day. God hasn't asked me to do something that is fruitless, obligatory, or impossible. He has asked me to do what He asks of every believer: to deny myself, to take up my cross, and follow Him.(Matthew 16:24) With joy. And it is for my joy. He has given us all privileges and responsibilities as His children and this life as a Pastor's Wife is what that responsibility looks like specifically for me. Being in ministry is not easy. Yes, there are challenges, but what are the joys? Yes, there are sacrifices, but what are the rewards? There are many joys and rewards, and remembering them helps me adjust my perspective: Because of my role, people often trust me with intimate details, difficult struggles, and other things they don't often share. This is a responsibility, and a great blessing. It challenges me to pursue God for answers and trust Him more.	9/17/2017 12:48 AM
2	The people	9/14/2017 3:03 PM
3	TBD	9/13/2017 1:02 PM
4	Serving the lord in his kingdom.	9/13/2017 11:11 AM
5	knowing my labor is not in vain	9/12/2017 7:22 PM
6	Helping people and being the pastor's biggest supporter	9/11/2017 4:39 PM
7	Seeing the work of the Lord in people's lives.	9/10/2017 11:11 PM
8	Supporting my husband 100 percent.	9/10/2017 3:18 PM
9	Seeing others receive blessings: salvation - healing - deliverance - victory over issues they are dealing with.	9/4/2017 4:55 PM
10	Not quite certain I would called them benefits.	8/28/2017 5:23 PM
11	Help people	8/26/2017 2:54 PM
12	Been able to serve God in a greater capacity	8/26/2017 11:01 AM
13	Getting to see God move in the lives of the people God brings into his church.	8/25/2017 10:05 PM
14	Witness God's work and love in his people	8/25/2017 7:11 PM
15	Seeing changed lives, people mature and developing children	8/25/2017 5:18 PM
16	Serving where needed	8/25/2017 12:10 PM
17	Getting the opportunity to be there for people and helping people grow and mature in Christ	8/24/2017 10:26 AM
18	Seeing spiritual growth within the church family, learning of the impact the work of the ministry has on family members who do not attend our church or any church, the opportunity to see my husband blessed as he grows in his gifts, mentoring/counseling others	8/24/2017 8:20 AM
19	Being able to feel valuable in God's kingdom when people come to you for prayer and advice.	8/23/2017 9:44 PM
20	Loving the Church Family	8/23/2017 7:43 PM
21	opportunity to be used of God	8/23/2017 3:34 PM
22	seeing people grow in the lord	8/23/2017 2:48 PM
23	Being able to support your husband and working together to build the kingdom. Being a support for women.	8/23/2017 12:04 PM
24	Benefits? Being a Pastor's wife requires a great amount of time and energy. We are always filling in where we need to but not always feeling appreciated. So the benefit for me would be that one person that tells me I'm doing a great job.	8/23/2017 12:03 PM

25	praying one for another	8/23/2017 10:01 AM
26	Seeing people grow in their relationship with God & others.	8/23/2017 12:08 AM
27	Touching people's lives, seeing transformation, building up my husband/admini	8/22/2017 5:28 PM

Q9 Of all the tasks you do as a pastor's wife, which two cause you the most frustration? (select only two choices).

Answered: 34 Skipped: 1



ANSWER CHOICES	RESPONSES
Lack of commitment among lay people	67.65% 23
Financial and/or administrative duties	14.71% 5
Conducting outreach ministries	5.88% 2
Implementing change in the church	14.71% 5
Counseling people	2.94% 1
Developing deep relationships among the congregation	5.88% 2
The low level of spiritual maturity among churchgoers	50.00% 17

Church politics	23.53%	8
Relational difficulties	5.88%	2
Working with staff	2.94%	1
Working with the denomination	2.94%	1
Lack of training and preparation for the issues you face	11.76%	4
Total Respondents: 34		

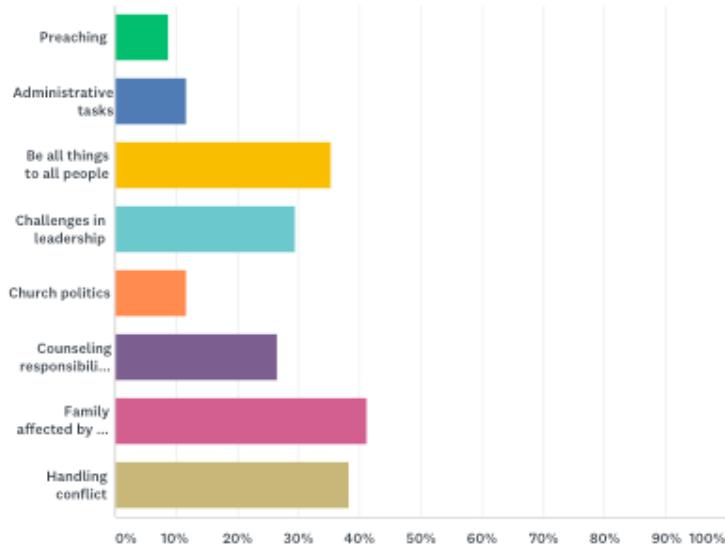
Q10 If you could change one thing about your present role as pastor's wife, what would that be?

Answered: 28 Skipped: 7

#	RESPONSES	DATE
1	One thing I can say of my present role as a Pastor's Wife is: I have been blessed beyond measure, my love for the church and understand the role comes with special challenges and special blessings; it is fulfilling and brings great joy to me. there is nothing I will change.	9/17/2017 12:48 AM
2	Trade in a few hats	9/14/2017 3:03 PM
3	NA	9/13/2017 1:02 PM
4	Nothing.	9/13/2017 11:11 AM
5	that I wa able to help more	9/13/2017 10:46 AM
6	not to be expected to know and do everything	9/12/2017 7:22 PM
7	Sometimes we are so busy in the pastor position that it is difficult to want to attend regional or even state activities.	9/11/2017 4:39 PM
8	Not having to cover a ministry when there is no leader	9/11/2017 10:59 AM
9	I get called to fill positions when others fall short.	9/10/2017 11:11 PM
10	Counseling program in place for pastoral family needs.	9/10/2017 3:18 PM
11	Having more qualified/willing people to assume leadership roles.	9/4/2017 4:55 PM
12	Not sure.	8/28/2017 5:23 PM
13	Nothing	8/26/2017 11:01 AM
14	How much I do. Our small church has so many new believers, they aren't ready to take on ministry roles yet.	8/25/2017 10:05 PM
15	not sure	8/25/2017 7:11 PM
16	Not be a pastor's wife :) just kidding	8/25/2017 5:18 PM
17	Not there at this time.	8/25/2017 12:10 PM
18	Renewed purpose	8/24/2017 8:07 PM
19	People's idea that I am "in charge" of everything.	8/24/2017 10:26 AM
20	Managing expectations from members on what my role includes: cleaning the church, setting up for events, visitations,	8/24/2017 8:20 AM
21	Have spiritual Children	8/23/2017 7:43 PM
22	more participation with the congregation	8/23/2017 3:34 PM
23	understanding of what I do	8/23/2017 2:48 PM
24	Needing more help within the church.	8/23/2017 12:04 PM
25	More commitment from the congregation	8/23/2017 12:03 PM
26	continue to pray more	8/23/2017 10:01 AM
27	I'd like to not feel like a single parent at times.	8/23/2017 12:08 AM
28	Heavy administrative tasks	8/22/2017 5:28 PM

Q11 What is one area of ministry that you wish you had been better prepared for? (Select all that apply).

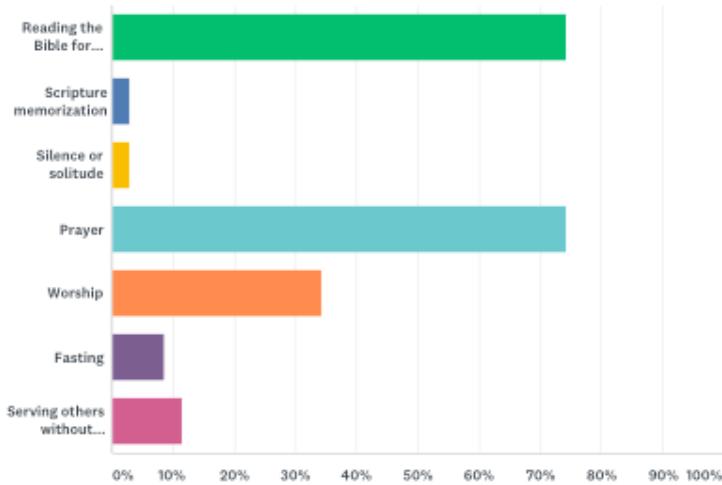
Answered: 34 Skipped: 1



ANSWER CHOICES	RESPONSES
Preaching	8.82% 3
Administrative tasks	11.76% 4
Be all things to all people	35.29% 12
Challenges in leadership	29.41% 10
Church politics	11.76% 4
Counseling responsibilities	26.47% 9
Family affected by job demands	41.18% 14
Handling conflict	38.24% 13
Total Respondents: 34	

Q12 What two spiritual disciplines are most essential to your own spiritual development? (Select your top two choices).

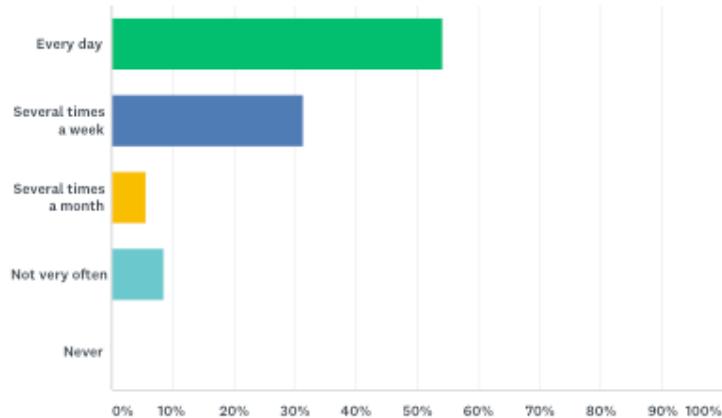
Answered: 35 Skipped: 0



ANSWER CHOICES	RESPONSES
Reading the Bible for personal devotions	26
Scripture memorization	1
Silence or solitude	1
Prayer	26
Worship	12
Fasting	3
Serving others without recognition	4
Total Respondents: 35	

Q13 Think about the one spiritual discipline that is most essential to your spiritual development. How often are you able to engage in this practice?

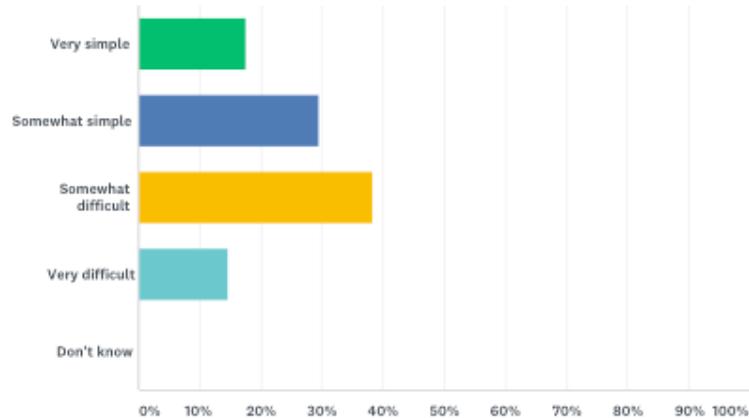
Answered: 35 Skipped: 0



ANSWER CHOICES	RESPONSES
Every day	54.29%
Several times a week	31.43%
Several times a month	5.71%
Not very often	8.57%
Never	0.00%
TOTAL	35

Q14 How simple or difficult is it for you to find time in your ministry schedule to invest in your own spiritual development?

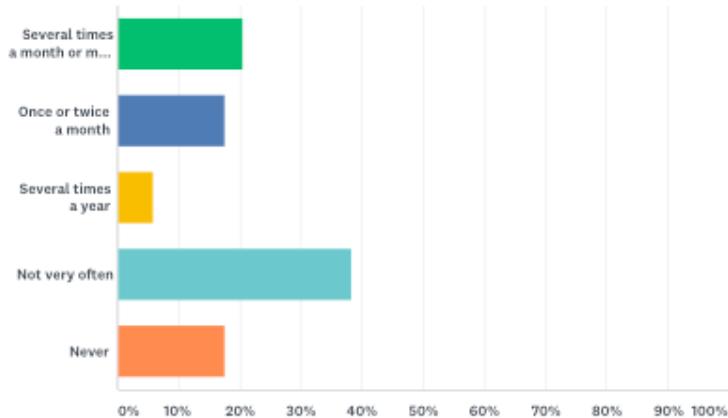
Answered: 34 Skipped: 1



ANSWER CHOICES	RESPONSES	
Very simple	17.65%	6
Somewhat simple	29.41%	10
Somewhat difficult	38.24%	13
Very difficult	14.71%	5
Don't know	0.00%	0
TOTAL		34

Q15 How often do you receive personal spiritual support, either from a network of peers or from a mentor?

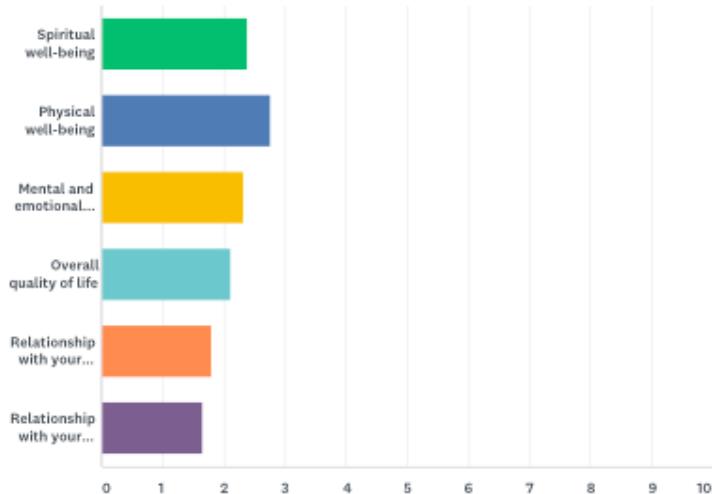
Answered: 34 Skipped: 1



ANSWER CHOICES	RESPONSES	
Several times a month or more often	20.59%	7
Once or twice a month	17.65%	6
Several times a year	5.88%	2
Not very often	38.24%	13
Never	17.65%	6
TOTAL		34

Q16 Please rate how satisfied you are right now when it comes to the following:

Answered: 35 Skipped: 0

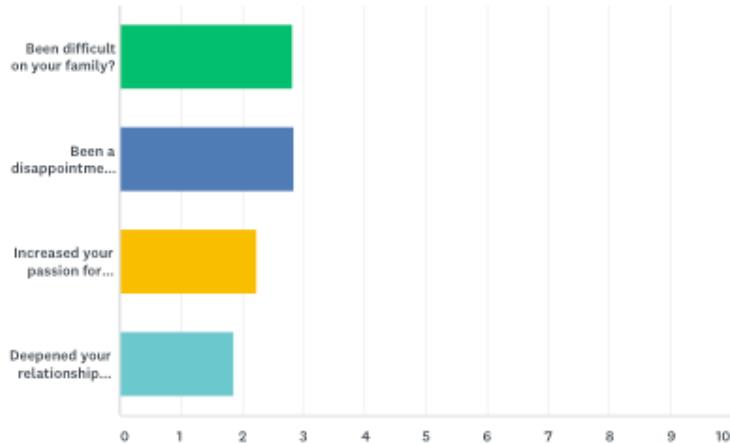


	EXCELLENT	GOOD	AVERAGE	BELOW AVERAGE	POOR	TOTAL	WEIGHTED AVERAGE
Spiritual well-being	20.59% 7	41.18% 14	23.53% 8	8.82% 3	5.88% 2	34	2.38
Physical well-being	5.71% 2	45.71% 16	20.00% 7	22.86% 8	5.71% 2	35	2.77
Mental and emotional health	14.71% 5	50.00% 17	23.53% 8	11.76% 4	0.00% 0	34	2.32
Overall quality of life	14.29% 5	65.71% 23	14.29% 5	5.71% 2	0.00% 0	35	2.11
Relationship with your spouse	47.06% 16	35.29% 12	11.76% 4	2.94% 1	2.94% 1	34	1.79
Relationship with your children	47.06% 16	44.12% 15	5.88% 2	2.94% 1	0.00% 0	34	1.65

Wives of Pastors Survey for those serving in the Church of God of Prophecy

Q17 Using the following scale, would you say your work at your current church has . . .

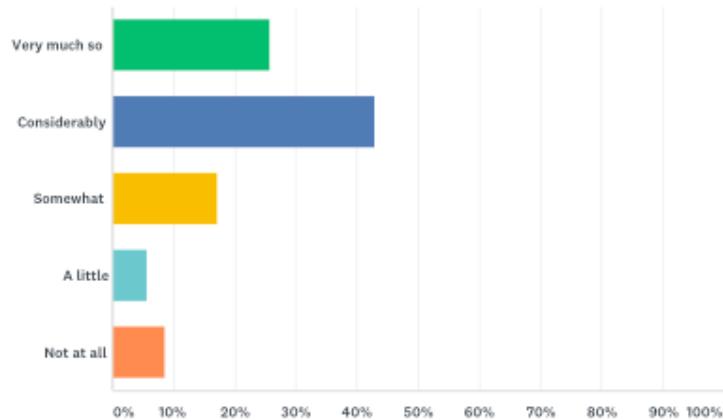
Answered: 35 Skipped: 0



	COMPLETELY TRUE	SOMEWHAT TRUE	NOT VERY TRUE	NOT AT ALL TRUE	DON'T KNOW	TOTAL	WEIGHTED AVERAGE
Been difficult on your family?	5.71% 2	42.86% 15	22.86% 8	20.00% 7	8.57% 3	35	2.83
Been a disappointment to you?	5.88% 2	41.18% 14	17.65% 6	32.35% 11	2.94% 1	34	2.85
Increased your passion for ministry?	31.43% 11	34.29% 12	20.00% 7	8.57% 3	5.71% 2	35	2.23
Deepened your relationship with Christ?	48.57% 17	28.57% 10	14.29% 5	5.71% 2	2.86% 1	35	1.86

Q18 The people in my congregation seem to care about me as a person.

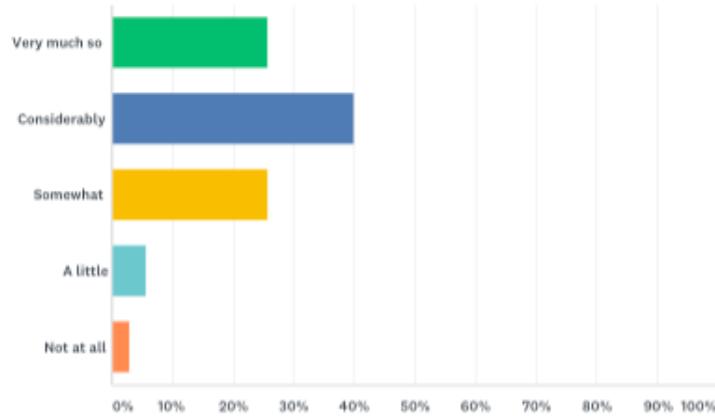
Answered: 35 Skipped: 0



ANSWER CHOICES	RESPONSES	
Very much so	25.71%	9
Considerably	42.86%	15
Somewhat	17.14%	6
A little	5.71%	2
Not at all	8.57%	3
TOTAL		35

Q19 As a pastor's wife of my congregation, my opinions seem to count.

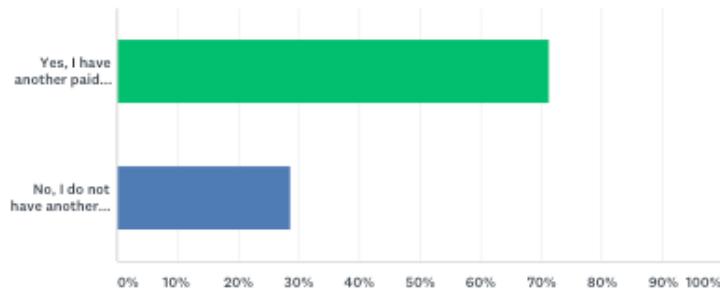
Answered: 35 Skipped: 0



ANSWER CHOICES	RESPONSES	
Very much so	25.71%	9
Considerably	40.00%	14
Somewhat	25.71%	9
A little	5.71%	2
Not at all	2.86%	1
TOTAL		35

Q20 Some pastors' wives have another job that provides supplementary income and supports their pastoral work. does this describe you?

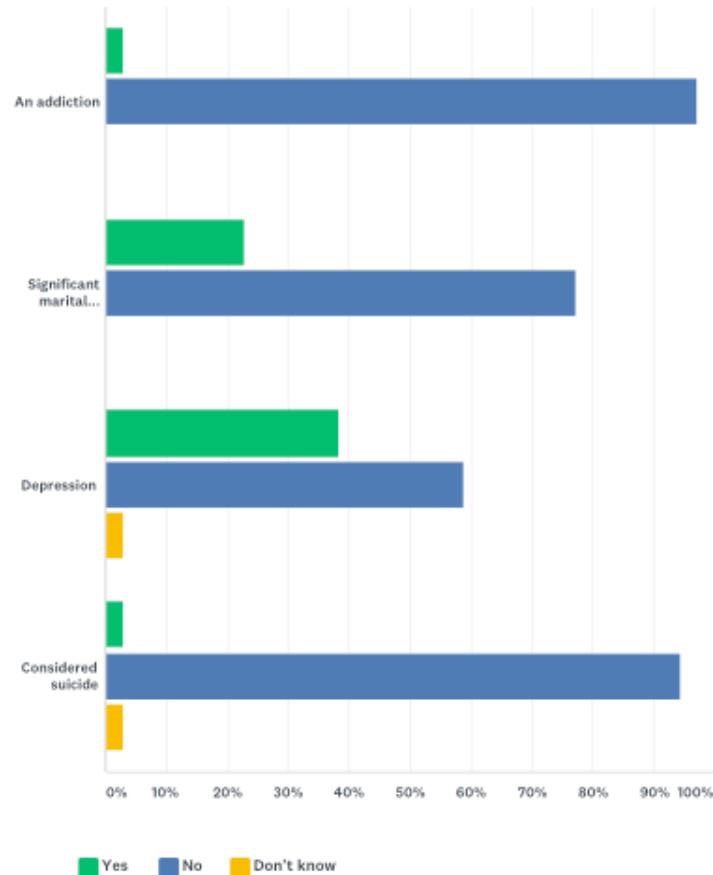
Answered: 35 Skipped: 0



ANSWER CHOICES	RESPONSES	
Yes, I have another paid job	71.43%	25
No, I do not have another paid job	28.57%	10
TOTAL		35

Q21 At any time during your tenure in ministry, have you personally struggled with any of the following? (remember that this survey is fully confidential and anonymous)

Answered: 35 Skipped: 0

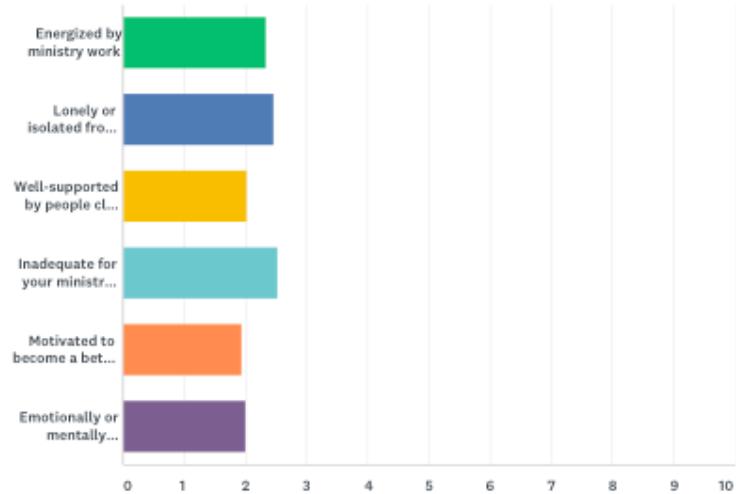


	YES	NO	DON'T KNOW	TOTAL
An addiction	2.86%	97.14%	0.00%	35
Significant marital problems	22.86%	77.14%	0.00%	35
Depression	38.24%	58.82%	2.94%	34

Considered suicide	2.86%	94.29%	2.86%	35
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Q22 During the past three months have you felt . . .

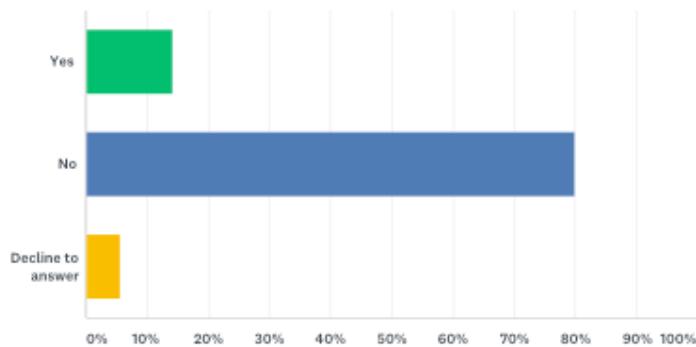
Answered: 35 Skipped: 0



	FREQUENTLY	SOMETIMES	SELDOM	NEVER	DON'T KNOW	TOTAL	WEIGHTED AVERAGE
Energized by ministry work	25.71% 9	37.14% 13	22.86% 8	5.71% 2	8.57% 3	35	2.34
Lonely or isolated from others	20.00% 7	42.86% 15	14.29% 5	17.14% 6	5.71% 2	35	2.46
Well-supported by people close to you	40.00% 14	31.43% 11	20.00% 7	2.86% 1	5.71% 2	35	2.03
Inadequate for your ministry calling	14.29% 5	42.86% 15	20.00% 7	20.00% 7	2.86% 1	35	2.54
Motivated to become a better leader	50.00% 17	26.47% 9	8.82% 3	8.82% 3	5.88% 2	34	1.94
Emotionally or mentally exhausted	34.29% 12	40.00% 14	20.00% 7	2.86% 1	2.86% 1	35	2.00

Q23 At any time during your time in ministry, have you personally gone through a period when you significantly doubted your faith?

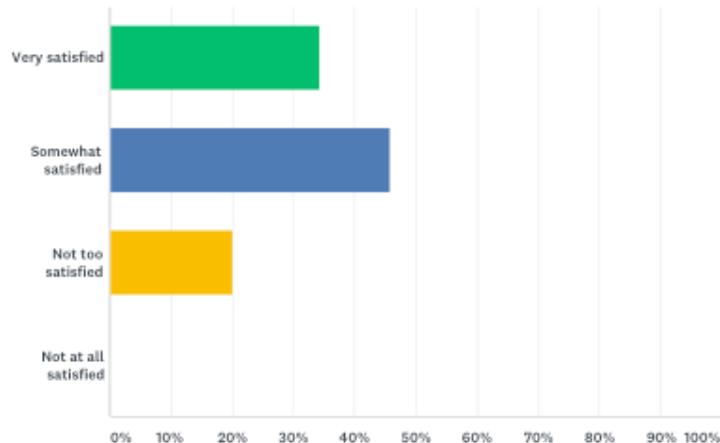
Answered: 35 Skipped: 0



ANSWER CHOICES	RESPONSES	
Yes	14.29%	5
No	80.00%	28
Decline to answer	5.71%	2
TOTAL		35

Q24 Overall, how satisfied are you with your vocation as a pastor's wife?

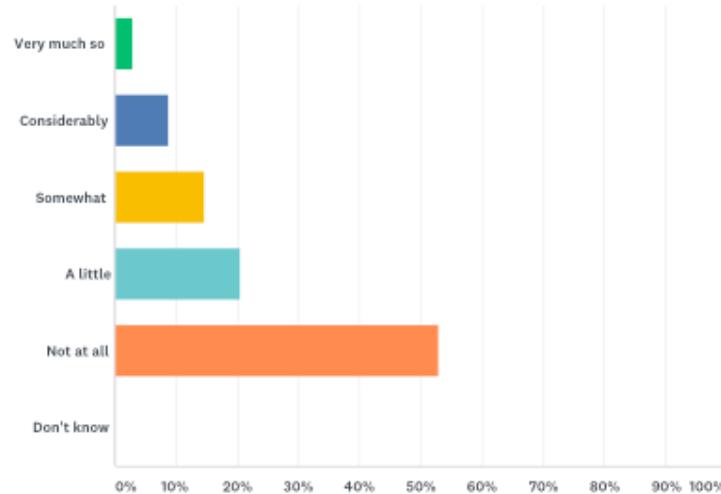
Answered: 35 Skipped: 0



ANSWER CHOICES	RESPONSES
Very satisfied	34.29%
Somewhat satisfied	45.71%
Not too satisfied	20.00%
Not at all satisfied	0.00%
TOTAL	35

Q25 Did you receive any kind of training or given guidance of what your role and expectations as a pastor's wife would include?

Answered: 34 Skipped: 1



ANSWER CHOICES	RESPONSES	
Very much so	2.94%	1
Considerably	8.82%	3
Somewhat	14.71%	5
A little	20.59%	7
Not at all	52.94%	18
Don't know	0.00%	0
TOTAL		34

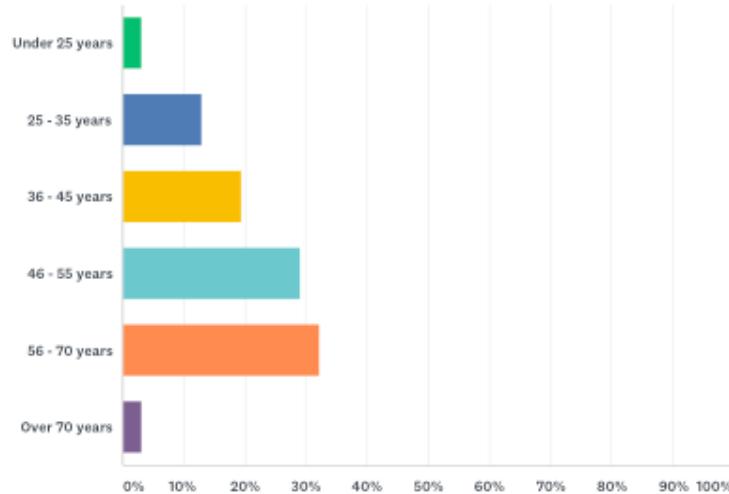
Q26 What do you think would make you more effective serving in the capacity of a pastor's wife in the Church of God of Prophecy?

Answered: 28 Skipped: 7

#	RESPONSES	DATE
1	To determine the effective serving in the capacity of a Pastor's wife is a highly subjective exercise. Based on the scripture in Romans 5:3 I personally think that perseverance is very essential key to help me to be more effective serving in the capacity of a Pastor's in the Church of God of Prophecy.	9/17/2017 12:48 AM
2	Better support groups	9/14/2017 3:03 PM
3	Don't know	9/13/2017 1:02 PM
4	That can be more training for pastor's wife	9/13/2017 11:11 AM
5	If we had more of a congregation	9/13/2017 10:46 AM
6	courses in counselling	9/12/2017 7:22 PM
7	There should be no expectations besides being the best wife and mother to their own family	9/11/2017 4:39 PM
8	Having more people to help in the local church	9/11/2017 10:59 AM
9	A little more support or care for pastors wives.	9/10/2017 11:11 PM
10	A Godly positive mentor.	9/10/2017 3:18 PM
11	Having some of the members take on a little more responsibility.	9/4/2017 4:55 PM
12	I really don't know how to answer this question.	8/28/2017 5:23 PM
13	Train me more in the ministry	8/26/2017 2:54 PM
14	More training in counseling	8/26/2017 11:01 AM
15	If I didn't feel like I was spread so thin across the different ministries that I am over.	8/25/2017 10:05 PM
16	not sure	8/25/2017 7:11 PM
17	Training, mentoring, emotional maturity and internship	8/25/2017 5:18 PM
18	Opportunity	8/25/2017 12:10 PM
19	The true interest of others in working in the church	8/24/2017 8:07 PM
20	Better training in the administrative and financial aspects of the church.	8/24/2017 10:26 AM
21	Having a trusted mentor and being a mentor. Having a group of friends outside the church for social outings	8/24/2017 8:20 AM
22	more one on one with God	8/23/2017 3:34 PM
23	don't know	8/23/2017 2:48 PM
24	Being more connected to other wives.	8/23/2017 12:04 PM
25	more praying	8/23/2017 10:01 AM
26	Creating & maintaining boundaries as well as quality time with my spouse.	8/23/2017 12:08 AM
27	If the pastor's were more lifted/encouraged. All they have is their wife sometimes.	8/22/2017 10:04 PM
28	Leadership training, mentor group	8/22/2017 5:28 PM

Q27 What is your age?

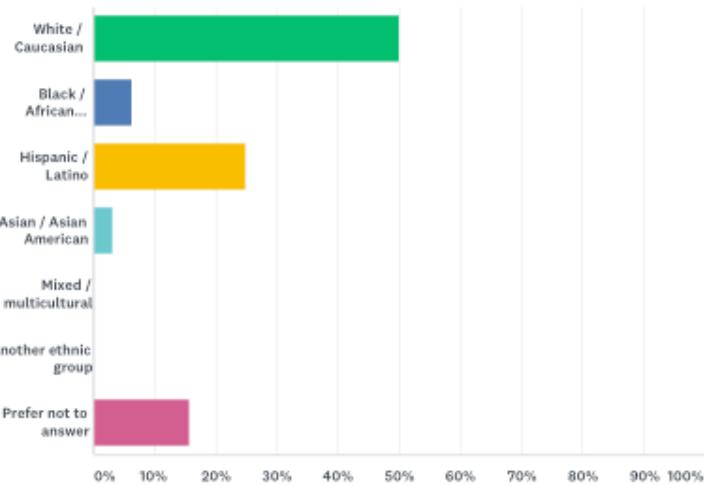
Answered: 31 Skipped: 4



ANSWER CHOICES	RESPONSES	
Under 25 years	3.23%	1
25 - 35 years	12.90%	4
36 - 45 years	19.35%	6
46 - 55 years	29.03%	9
56 - 70 years	32.26%	10
Over 70 years	3.23%	1
TOTAL		31

Q28 Do you consider yourself to be . . .

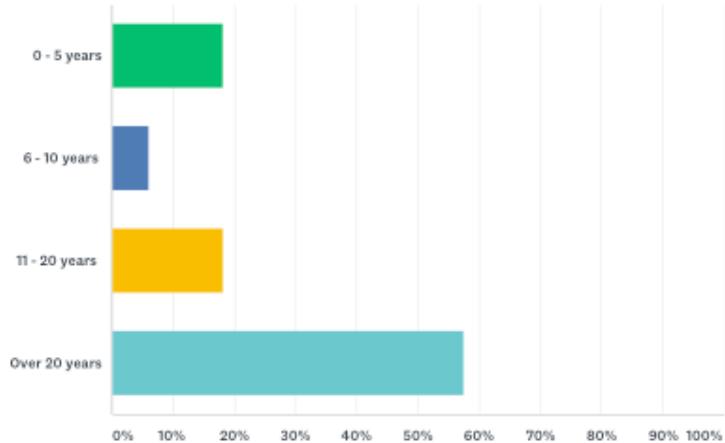
Answered: 32 Skipped: 3



ANSWER CHOICES	RESPONSES	
White / Caucasian	50.00%	16
Black / African American	6.25%	2
Hispanic / Latino	25.00%	8
Asian / Asian American	3.13%	1
Mixed / multicultural	0.00%	0
Another ethnic group	0.00%	0
Prefer not to answer	15.63%	5
TOTAL		32

Q29 How long have you worked in ministry?

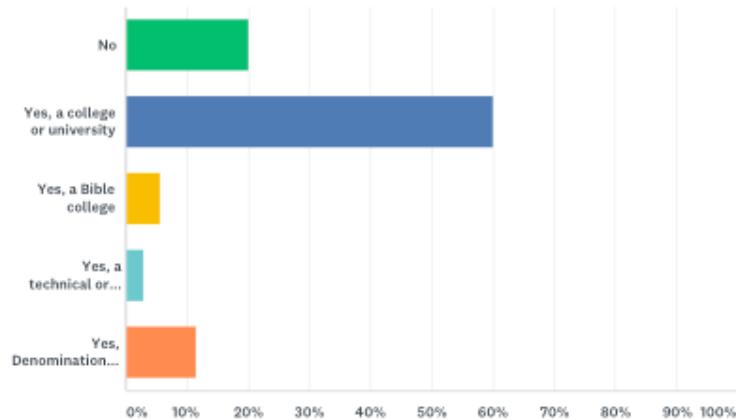
Answered: 33 Skipped: 2



ANSWER CHOICES	RESPONSES	
0 - 5 years	18.18%	6
6 - 10 years	6.06%	2
11 - 20 years	18.18%	6
Over 20 years	57.58%	19
TOTAL		33

Q30 Did you attend an educational institution after high school?

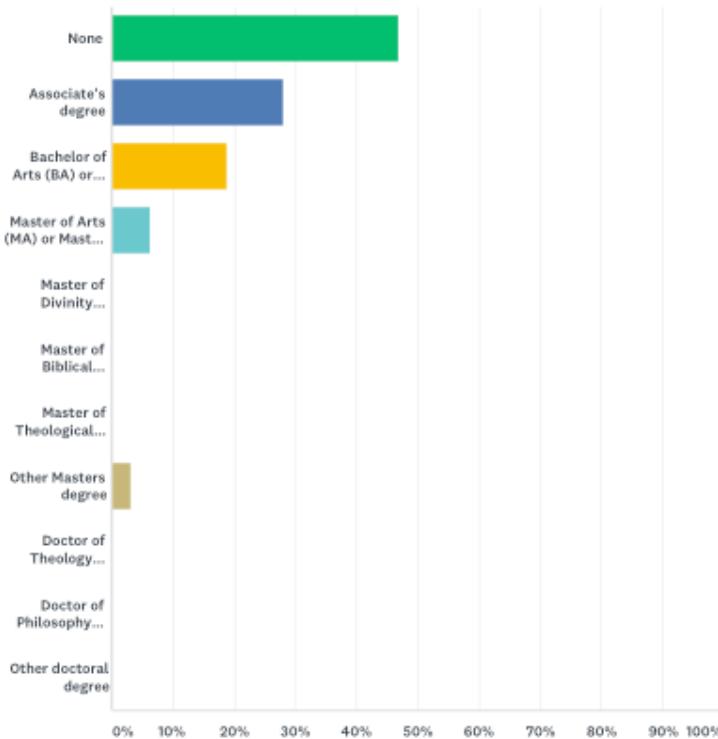
Answered: 35 Skipped: 0



ANSWER CHOICES	RESPONSES
No	20.00%
Yes, a college or university	60.00%
Yes, a Bible college	5.71%
Yes, a technical or trade school	2.86%
Yes, Denominational BTI	11.43%
TOTAL	35

Q31 What degree programs have you completed? Select all that apply.

Answered: 32 Skipped: 3



ANSWER CHOICES	RESPONSES
None	46.88% 15
Associate's degree	28.13% 9
Bachelor of Arts (BA) or Bachelor of Science degree (BS)	18.75% 6
Master of Arts (MA) or Master of Science degree (MS)	6.25% 2
Master of Divinity (M.Div.)	0.00% 0
Master of Biblical Studies	0.00% 0
Master of Theological Studies (M.T.S.)	0.00% 0
Other Masters degree	3.13% 1
Doctor of Theology (Th.D.)	0.00% 0
Doctor of Philosophy (Ph.D.)	0.00% 0
Other doctoral degree	0.00% 0
Total Respondents: 32	

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